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THE
THIRD PART
FROM S. IOHN
BAPTISTS NATIVITIE
to the last Holy-day in the
whole yeere.

DEDICATED VNTO THE
right Religious and Resolute Doctour,
MATTHEVV SYTCLIFFE Deane
of EXETER.

By IOHN BOYS, Doctour
of Diuinitie.

HIERONYMVVS EPIST. AD RIPARIVM.
*Honoramus seruos, ut honor seruorum redundet ad Do-
minum.*



LONDON,
Printed by EDWARD GRIFFIN for
William Aspley. 1616.



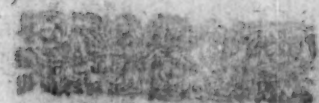
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BAPTIST'S NATIVITIE

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DEDICATED VNTO THE
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MATTHEW, APOSTOLIC DEANE,
OF EXETER.

By JOHN BOW, Doctor
of Divinitie.

Printed by I. I. at the Signe of the
Three Kings, in the Strand, neere
St. Dunstons Church.



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S. JOHN BAPTISTS

DAY

The Epistle. EIAI 40, 1.

Be of good cheer, my people, O ye Prophets, comfort
my people, saith your God, &c.

His Sermon of *Isaiah* are for the
greater part to Gospel-like, that (as
Herman notes) hee seemes to bee
rather an Euangelist, or Apostle,
than a Prophet for he speaks of
Christ's conception, as if hee had
been taught by the glorious Angel
who brought the first annuncia-
tion of *Isaiah* to the blessed Virgin his mother of Christ's
birth; as if with *Isaiah* he had lulled him in his
arms of Christ's death and passion, as if with the be-
lieved disciple *John*, he had stood by the crosse when he
was crucified of Christ's resurrection, as if with all the
faithfull Apostles he had been present upon mount O-
livet, where the Lord vsed a cloud as his heavenly Cha-
riot to conuey him out of the world to his father.

The text now read is a prophetic concerning the
coming of Christ in the flesh, and the coming of
Christ in the flesh is the consolation of *Isaiah*, and com-
fort of *Hierusalem*; and this comfort the God of all
comfort will haue proclaimed unto *Hierusalem* heart
by the mouth of all his Preachers, as namely his Pre-

B

phets,



a *Psalm* som.
in *Isaiah* & *epist.*
Paulin som 3.
fol. 9. Non
prophetum
videtur tex-
re, sed Euan-
gelium.
b *Cap. 7. 14.*
c *Cap. 9. 6.*
d *Cap. 13.*
vers. 34-5. 6.
e *Cap. 53.*
vers. 8.

f *deus* *Isaiah*,
Hyperius,
Caluin in loc.
g *Luke 2. 25.*
h *2. Cor. 1. 3.*

i Tertullian
cont. Marcian.
lib. 4. cap. 33.
Cyril cat. 3. Au-
gust. de 1a. Bap-
tist. ser. 1.

k Psal. 74. 1. 10.

l Calvin.
in Psal. 68. 11.

n Musculus,
Calvin.

o Geneva
glosse.

p 1. Pet. 5. 4.
q Rom. 4. 18.

phets, his Apostles, his Prodromus or Harbinger, Iohn the Baptist, a¹ midling betweene the Prophets and Apostles.

1. By the Prophets, *Comfort my people O ye Prophets, comfort my people.* &c. verse 1. 2.

2. By Iohn the Baptist, *A voyce cried in the wilderness, prepare the way of the Lord,* &c. verse 3. 4. 5. 6. 7. 8.

3. By the Apostles, *Goe up vnto the high hill (O Sion) thou that bringest good tidings,* &c. verse 9. 10. 11.

Comfort my people] In this commission obserue first Gods bountie, then his Prophets duty. You may behold the riches of Gods mercie toward his afflicted people. 1. In rayling vp Prophets vnto them in their captiuitie, when as otherwise they might haue complained with the Psalmist, *O Lord God, wherefore art thou absent from vs so long, and why is thy wrath so kindled against the sheepe of thy pasture? we see not our tokens, there is not one Prophet more; no not one is there among vs that understandeth any more.*

2. ¹ For that he sent not one or two, but many: the number is plurall, comfort ye, speake ye, ^a the Lord giuing his word, great was the number of the Preachers.

3. For that he called not all his Prophets at once, but at sundry times according to the Churches exigence. Wherefore ^a some read not as our translation here, *saieth your God* in the present; but in the future, *will your God say*: ^o Signifying hereby that God will in all ages to come so prouide for his Church, as that it shall neuer be destitute of Prophets; and so we finde in holy Bible that he stirred vp Daniel, Haggai, Malachi, Zachariah, Ezra, Nehemiah, and other (vntill the comming of Christ himselfe the chiefe shepheard) who did alwayes exhort his people to be of good comfort, and to hope against hope, so Zachariah in his hymne, Blessed be the Lord God of Israel for he hath visited and redeemed his people, rayling vp the horne of saluation vnto vs, as he spake by the mouth of all his Prophets which haue bene since

since the world began. So S. Peter in his Sermon ad populum, Acts 3. 24. All the Prophets from Samuel, and thence forth as many as haue spoken haue likewise foretold of these dayes; and to Cornelius, Acts 10. 43. To him all the Prophets give witness, that through his name all that beleene in him shall receive remission of sinnes.

4. The^r doubling and tripling of this charge to the Prophets (*comfort ye, comfort ye, speake ye comfortably*) expresseth as it were the very bowels of compassion in God, as if he could not endure that his people should suffer any more misery, giving them also further assurance that he will euer be their God, euen in their greatest aduersity, when as they seeme to bee swallowed vp of death and desperation, and that they shall be still his Hierusalem and his people, *your God will say comfort my people.*

Concerning the Prophets office, God in this charge requireth on their part that they *speake comfortably to his Hierusalems heart*: Yet heere you must obserue with Ecclesiastes, that *there is a time for all things*; a time for admonition, a time for reprehension, a time for consolation; a time ^t to shew Gods people their transgression, and to the house of Iacob their sinnes; as well as a time to tell Hierusalem in distresse that *her trauell is ended, and her iniquitie pardoned*; a time saith our Prophet ^e elsewhere, to denounce woe to such as *inistify the wicked for a reward*; a time to denounce woe to such as *speake good of euill, and euill of good*; a time to denounce woe to such as *follow drunkennesse, and are strong to powre in strong drinke*. And assuredly (beloued) the Prophets haue iust occasion in this age to cry out against such ^x as are at ease in Sion, making (as ^y Paul speakes) *their belly their God, and their gullet their glory*. For swinish, idle, base drunkennesse heretofore scorned as the beggars fault, is now reputed (among moe then a good many) not onely the seruing-mans complement, but also the gentlemans grace. God as hauing ^z no pleasure in the death of a sinner, but a lon-

^r Hyperius,
Musculus.

^f Ecclesiast. 3. 1.

^t Esay 58. 1.

^a Esay 5.

^x Amos 6. 1.

^y Philip. 3. 19.

^z Ezek. 33. 11.

a Luke 3.9.

b Ionas 3.

c Psalm. 42. 9.

d Esay 61.

e Caluim.

f Musculus.

g Hyperius.
Dan. Arcula-
rius.h Ecclesiastes
12. 11.

i Ierem 23. 29.

ging desire to haue the coales of his wrath quenched with the teares of our repentance, commandeth his Prophets in the dayes of securitie, to sound out the threats of his seueritie, denouncing a woe before woe, that is a woe of instruction, before there come the woe of destruction. For albeir the ^a axe belaid vnto the root of the tree, yet shal it not be hewen downe so long as there is any hope of the frutes of amendment. Though there be ^b yet but fortie dayes, and Nineue shall be destroyed, yet if Nineue proclaime a fast, and put on sackeloth from the greatest vnto the least, the Lord will repent of the euill hee sayed hee would doe vnto them, and turne away from his fierce wrath: As soone then as Hierusalem hath receiued at the Lords hand sufficient correction for all her sins, it is time to tell her that her tranayle is at an end, and that her offence is pardoned. After once the law hath humbled and terrified distressed consciences; after all her ^c waues and stormes haue rent asunder troubled spirits; it is time to bring ^d glad tidings of saluation vnto the poore, to bind up the broken hearted, to preach liberty to the Captiue, to comfort all that mourne in Syon, to giue beauty for ashes, and the garment of gladnesse for the spirit of heauinesse. Among many, this one doubtlesse is the maine part in the Prophets office to comfort Hierusalem at the heart.

This ought to be performed plainely, painefully, powerfully: ^e Plainly cry to her, and lift up thy voice, for if the Prophet whisper only, this consolation happily might seeme doubtfull or weake, but all doubting is taken away, seeing it is to be deliuered freely with a loud voice: ^f Painefully, comforting Hierusalem againe and againe, comfort ye, comfort ye, &c: ^g Powerfully, for the Prophet ought to speake not only to Hierusalems care, but also fully to her heart, that he may like a good Oratour *resin- quere aculeos in audientium animis*: ^h the wordes of the wise are like goades and like nayles fastened by the masters of the assemblies, and the best way to fasten a nayle is to strike home, Gods word is an ⁱ hammer, and our exhorta-

exhortations are like nayles, and therefore we must often and earnestly strike home; that we may pricke the hearts of our hearers, as Saint Peter did Acts 2. 37.

Or as ^k other expound this clause, to speake to the heart of Hierusalem is in Scripture phraze nothing else but to speake that which is pleasing and acceptable. So Sychem the son of Hamor is said to speake to the heart of Dinah, Gen. 34. 5. Now the glad message to be preached vnto Hierusalem is, that her trauaile is at an end, and her offence pardoned, for as Phyticians in healing bodily diseases ordinarily remove first the cause from whence they spring: euen so the Lord dealeth with vs in curing our spirituall infirmities. The rods wherewith he beateth vs proceed from our sinnes, hee must of necessity therefore pardon them, ere his strokes can cease, so that remission of our sinnes is the ground of our comfort, that man and onely that man is blessed ^l whose vnrightheousnesse is forgiven, and whose sinne is covered, he that trauayles with mischiefe conceives sorrow, Psalme 7. 17. ^m There is no peace to the wicked saith our God; a heathen Philosopher could say, that the best way to shunne sadnes is to liue well. Idolatrie, sincking drunkennesse, and other sinnes are called by the Prophet ⁿ Hosea shame, because they bring with them alway confusion and shame: Hierusalems warfare was neuer at an end, till her sinnes on her part were repented, and on Gods part pardoned.

But how was her offence forgiven? because she had received as the Lord hath double for all her sinnes: ^p that is double grace for her double griefe. As Hierusalem had a double punishment, one in her soule, another in her body: so now she shall haue by Christ a double blessing, so wit, in this world collation of grace, and in the world to come possession of glory; or a double fauour, 1. in that her trauaile is ended: 2. for that her sinne is pardoned, or double, ^q that is many benefits, a certaine number for an vncertaine, the sufferings of Christ are a sufficient propitiation

k Hierom, Vatablus, Caluin.

l Psalm. 32. 1.

*m Esay 57. 21.
n Socrates.*

*o Cap. 4. ver. 18
See Ribera. in loc.*

p Musculu.

q Vatablus, Arculanus.

pitiation for all her sinnes, and for the sins of the whole world, 1. Iohn 2. 2. Yea where sinne abounded there grace superabounded, Rom. 5. 20.

* Other haue construed it as our Church here translateth it, the hath received *double*, that is, *sufficient correction for all her sinnes*, insinuating that the Lord will afflict his people no more so long, nor so sharply, because his louing kindnes hath overcome his heauy displeasure. † So the word *double* ought to be taken for enough or full, as it is vsed, Chap. 61. 7. Here then a question is moued, if Hierusaless iniquitie were forgiven, how did she receiue *sufficient correction at the Lords hand for all her sinnes*? If she were *pardonèd* freely, what place could there be for satisfaction or satisfaction, ‡ and were is made that this punishment was inflicted on Gods people not as a satisfaction for their offence, but as an exercise rather for their humiliation, and when Almighty God had exercised them enough in the schoole of affliction, he commanded his Prophets againe and againe to *comfort them at the very heart*; and whereas it is objected further that their sinne deserued an eternall punishment, *ergo*, this temporarie could not be sufficient correction, it is answered in a word that howsoever it was not in it selfe sufficient, yet vnto God being pleased it was enough, albeit they deserued to be beaten with a great many moe stripes, yet those few blowes sufficed the Lord as *smiting in measure*, moderating his strokes as a † father who pitieth his children, in his very wrath remembering mercy: so the Prophet * *Jeremy* desires the Lord to correct him in *iudgement*, ‡ that is in measure, that so the blowes might be proportionable to his infirmitie, not answerable to his iniquitie, God, saith *Paul*, is faithfull, and will not suffer vs to be tempted aboue that we are able to beare, † for he knoweth whereof we are made, he remembreth that we are but dust, and therefore chastising vs for our good, hee doth accept a little punishment for a *sufficient correction*.

r Hierom,
Hyperius,
Castalion.

† Caluin.

‡ Muscului in
loc. Idem Caluin
Instit. lib. 3. ca. 4
§. 33.

u Esay 27. 8.
x Psal. 103. 17.
y Abacuc. 3. 2.
z Cap. 10.
verse 24.
a Caluin in
Esay. 27. 8.
b Cor. 10. 13.
c Psalm. 103.
14.

✓

A voyce cried in the wildernes[s]e] all the^d foure Euangelists expound this of *Iohn the Baptist*, how fitly, see Gospel on the fourth Sunday in Aduent. The summary pith of the proclamation verse 6.7.8. is in briefe^e this, our selues are mortall, it is good therefore that we should haue something else to rest our soules vpon: we consist of *flesh*, and that is *like vnto the grasse*, and if we should imagine other men to be better then our selues, and so put our trust in^f Princes, yet are they but as we are: for *all flesh is grasse*, and *all the grace thereof is as the flower of the field*: Wherefore let vs embrace the mercy which is offered by the Sonne of God, the Sauour of the world, the redemer of mankind, the great shepheard of our soules, *he shall gather the lambes together with his arme, and carry them in his bosome, &c.*

All flesh is grasse, and the grace, that is, the best of all flesh (as *S. Peter* expounds it) *all the glory of man*, as wisdom, valour, industrie, iudgement, *all is like grasse*:^b for the drift of the text sheweth evidently that *Esay* (speakes not of the outward man only, but also comprehends the gifts of the minde whereby men are beautified about other, *intelligis totum hominem, & quicquid in rebus humanis illustre*: all men are corruptible *like grasse*, and the most gracefull among all men are *like the flower of the field*, the which happily whilest it flourisheth is more glorious^k then *Salomon* in all his royaltie, but the flower of the field being deuoured at a trice by the beast of the field, becommeth in a few houres a stinking excrement. I could here compasse you about with a very great cloud of witness: the wittie Poetⁱ *Anacreon* was in a moment choaked with the kernell of a rayfen, and^m *Fabius* a graue Senatour in drinking milke was strangled with an haire: the famous Emperourⁿ *Fredericke Barbarossa* going for Palestina to recover the holy land out of the hands of the Saracens (a seruice which hee thought acceptable to Christ, and for effecting whereof he left his friends and countrey) was by the way

d *Matth.* 3.3.
Mark. 1.3:
Luk. 3.4.
Ioan. 1.23.
e *Melanc.* in
Ioan. 1. See
D. Abbots sermon at the funeral of Thomas Earle of Dorset. pag. 1.
f *Psalm.* 146.2.

g *1. Epist.* 1.24.

h *Caluin.*

i *Arcularius* in loc.

k *Matth.* 6.29.

l *Flin. nat. hist.*
lib. 7. cap. 7.
m *Idem.*

n *Ibid. Matth.*
Paris in Ric. 1.

o. S^r Richard
Barckleys: dis-
course of fe-
licitie, lib. 5.
pag. 450.

p Philip Com-
min. hist. lib 8.
cap. 18.

q Fox Mart.
fol. 1731.

r Walsingham
in Hen. 5. pag.
444. Idem Pa-
radinus in Sym-
bol pag. 126.
s In Psalm. 5.
veniten. vers. 4.

t Calvin.

as he passed suddenly drowned in the riuer Sapheth. When^o *Harrald* King of Denmarke made warre vpon *Harguinus*, and was ready to ioyne battell, a dart was seene in the ayre flying this way and that way, as though it fought vpon whom to rest, and when all men stood wondering what would become of this strange matter, every man fearing himselfe, at the last the dart fell vpon *Harguinus* head & slew him. The French King^r *Charles* the 8. as he was beholding Tennis-players, among other talke he said that he hoped to doe nothing hereafter that should offend God: which words were no sooner out of his mouth but he fell downe speechlesse, and languishing a few houres he died in the same place. A popish priest called *Nightingall* in the dayes of Queene *Mary*, Parson of Crondall in Kent, as he was boasting in the pulpit of the Popes absolution, and by reason of it of his own purenes, most fearefully fell downe and dyed instantly. The Pope (though he doth exalt himselfe aboue all that is called God) perisheth notwithstanding as a man, and hereupon at his inauguration the^r master of the Ceremonies vsed to burne an handfull of flaxe before him, as in solemne Procession he passed by, saying with a loud voyce, *ecce pater sancto sic transi gloria mundi*. I conclude this argument in^s *Gregories* glosse, man is like to grasse, *quia per natiuitatem uiuet in carne, per inuentumem candescit in flore, per mortem aet in puluere*, by his birth he is greene in his flesh, by his youth he is white in his blossome, by his death he is withered in the dust.

Whether the grasse wither, on that the flower fade away, yet the word of God endureth for ever. *this repetition is added once more to bring all the glory of proud flesh vnto nothing; it also containeth an excellent comfort, namely, that the Lord hauing humbled his seruants in aduersitie, forthwith affoordes them matter of ioy, the grasse withers, but the word of the Lord (which is the ground of our consolation) endureth for euertis (as Saint
Peter

^a *Peter* termeth it) *an incorruptible seed, a living, yea everliving word.* And that in ² two respects speciallie: 1. in respect of the giuer, as being the word of the ⁷ living God which ² only hath immortalitie: 2. in respect of the receiuers, in that it bringeth all true beleeuers vnto life which endures for ever, according to that of *Peter* vnto Christ, ^a *thou hast the words of eternall life.* ^b Here then in a few words is comprehended the whole summe of the Gospell; it consists in acknowledging our owne misery, weakenes, and vanity, that being humbled enough in the consideration of our faults and frailtie, we might haue recourse to Christ our onely Sauour, by whose grace we shall be wholly reffored. Againe from hence we may learne to seeke true consolation and contentment no where but in eternitie, the which is only to be found in God: all flesh is grasse, and the grace thereof as the floure of the field, the grasse withereth, and the flower faderth away, there can be no stability in earth and earthly things, and therefore let vs not set our affections on things below, but alway ^c seeke those things which are aboue, let our conuersation bee in heaven, and from thence let vs looke for saluation. Philip. 3. 20.

Get up vnto the high hill O Sion this commission (as ^d some thinke) concernes especially the Apostles, in which obserue 1. How they must preach: 2. What they must preach. How, they must *get up into the high hill*, ^e euen so high that their exalted voyce may well bee heard, and accordingly we finde that ^f *their sound went into all the earth, and their wordes vnto the endes of the world.* ^g Here you may see that the dumbe Idols in the Papacie boast of the name of the Church absurdly, for the Church (as being the ^h pillar of truth and ⁱ mother of all the faithfull) is not raught of God that she should keepe her knowledge to herselfe, but that she should *preclaime* that vnto other which she hath learned, and that earnestly with a free spirit, *O thou preacher Hierusalem, lift up thy voyce without feare.* Now the tenour of the

u 1. Pet. 1. 23.

x *Arcturarius.*

y Heb. 10. 31.

z 1. Tim. 6. 16.

a Iohn 6. 68.

b Calvin.

c Coloss. 3. 2.

d The translation of our Church Bible in the contents of this Chapter. Et *Arcturarius* in loc.

e *Musculus.*

f Rom. 10. 18.

g Calvin.

h 1. Tim. 3. 15.

i Esay 66. 11.

12. 13.

the doctrine to be published by the Apostles and their successours in the Church for ever is briefly this, that Christ Iesus is our God and Saviour, *behold your God*, both able and willing to redeeme his people, able, for that *he shall come with power, and a strong arme, who can measure the waters in his fist, and mete beaven with his spanne, and comprehend the dust of the earth in a measure, and weigh the mountaines in scales, and the billes in a balance*: willing, for that *hee shall feede his flocke like an shepardman, hee shall gather the lambes together with his arme, and cary them in his bosome and shall intreat kindly those that beare yong.*

The Gospel. LVKE I. 57.

Elizabeths time came that she should be deliuered, and she brought forth a sonne, &c.

k *Serm. 63.*

l See Ferus ser.
I. de Io. Baptist.
m *Malac. 3. 1.*
Angelus officio.
n *Luke 1. 76.*
o *Iohn 1. 6.*
p *Mark. 1. 7.*
Iohn 1. 29.
q *Matth. 3. 5.*

Saint ^k *Ambrose* preaching on this day was a great deale troubled, where he should either begin or end the praises of *Iohn the Baptist*: for whatsoever was eminent almost in ^l all other is found in this one Saint, as being an ^m Angel, a ⁿ Prophet, an ^o Apostle, an ^p Evangelist, & confessor constantly teaching the truth, and patiently suffering for the same; his ingresse into the world, progresse in the world, egress out of the world, were not (as our text speakes) without a *maruileous noyse throughout all the countreyes of Iury, and the coast about Iordan*, he was in his death a Martyr, in his life a miracle; yet his natiuitie surmounted both; and therefore whereas the Church ordinarily celebrates the liues and deaths of other Saints, it doth especially solemnize the birth of *Iohn the Baptist*; allotting for this feast a Gospell accordingly, that sets downe the chiefe parts and pertenance thereof, as namely

1. *Elizabeths safe deliuerance, when her time was come, verse 57.*

2. The

2. The congratulation of neighbours and cousins for this *great mercy shewed upon her*, verse 58.

3. The circumcision of *Iohn*, verse 59.

4. The contention about his name, verse 60. 61. 62. 63.

5. The marueyling of such as were present vpon the sight of these things, and of such as were absent vpon the report noysed abroad, verse 63. 65. 66.

6. The Benediction of *Zachary*, Blessed be the Lord God of Israel, &c.

Elizabeths time was come.] The word of the Lord is true, Psalme 33. 4. *I the Lord haue spoken it, and I will performe it*, *Ezechiel* 37. 14. Whereas therefore God promised olde *Zacharie* by the mouth of his Angell at the 13. verse, that *Elizabeth his wife should beare him a sonne*: he now deales with his seruant according to his word, for albeit *Zachary* was a forespent man, and *Elizabeth* in respect both of yeares and sicknes a barren woman; yet when her time came that she should be deliuered she brought forth a sonne. The most almighty truth, and most true almightines effected whatsoever he determined. *Plinie*, *Celsus*, and other secretaries of nature report that some children are borne in the 7. moneth after their conception, other in the 8. other in the 10. but ordinarily children are borne in the 9. moneth: and so *Iohn* was brought into the world, when his mother *Elizabeths time came that she should be deliuered*, according to the most vsuall course of nature.

Hereupon we may build a generall rule, namely, that nothing is able to disappoint Gods holy determinations and purposes, and therefore whereas he hath appointed that all men shall once dye, and after death come to iudgement; whereas he saith expressly that they who sleepe in the dust of the graue, shall awake some to perpetual contempt, and other to an incorruptible crowne of glory, (for the sea and the sepulcher shall deliuer vp the dead which are in them at the last day:) let vs looke for

t Luke 1. 7.

(Nat. hist. lib. 7. cap. 5.

t Attic. nou.

lib. 3. cap. 16.

u Arist. de nat.

animal. lib. 7.

cap. 3. 4.

x Arctius.

M. idonias.

y Heming. post.

in fest. in Bap.

8. ff.

z Heb. 9. 27.

z Dan. 12. 2.

b 1. Pet. 5. 4.

c. Apoc. 20. 13.

d Tit. 2. 13.
e Philip 3. 21.

f Iohn 1. 13.

g Iob 19. 25.
h Iohn 11. 25.

i 1. Thess. 4. 16.

k Augustin.
quæst. Euang.
lib. 2. cap. 1.

l Iohn 1. 9.
m Cant. 1. 3.
Haggai. 2. 8.

n Ardens hom.
in loc.

o Theophylact.
Eusebium, Iansen.

for the^d blessed hope and glorious appearing of Christ our Sauour, who shall^e change our vile body that it may be like his glorious body; though happily the resurrection of the dead seeme most impossible to nature, yet let vs which are^f borne not of blood, nor of the will of the flesh, nor of the will of man, but of God, comfort our selues in these things, as being assured that our^g redeemer liueth, and that hee which is the^h resurrection and the life shall himselfeⁱ descend from heauen with a shoute, and with the voyce of the Arch-angel; and with the trumpet of God, and the dead in Christ shall arise first, and then the liuing that remaine shall also bee caught vp with them in the cloudes to meete the Lord in the ayre, and so we shall be with him evermore.

She brought forth a sonne] it is probable that Zachary being at his deuotion in the Temple prayed not for any priuate blessing, but for the publike good of the whole congregation, and namely, that God would (according to his gracious promises) giue his Sonne, and so forgiue the sinne of his people: the coherence then of Gabriels speech vnto him at the 13. verse (*fears not Zachary, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne*) may be^k this, thy prayer is heard for the Messias of the world, in that *thy wife shall beare a sonne, who shall be great in the sight of the Lord, and shall goe before him in the spirit and power of Elias, and shall prepare his wayes, and to make ready a people for him.* He which is the^l light of the world, and^m delight of his people, shall ere it be long be borne of a Virgine, and *Elizabeth thy wife shall haue a sonne, who shall as his Beadle goe before his face, the sonne of a barren shall preach vnto the world the sonne of the Virgine,* *Et pulcherrimo sensu & sterili nascitur, qui a uirgine de uirgine predicatur & uenit, ut mirabiliter matris mirabilium nasciturum demonstraret.*

Or as other^o obserue, *thy prayer is heard* for the sins of the people, because *thy wife Elizabeth shall beare*

three

there is sonne, who shall openly proclaime the Messias, and say, Behold the lambe of God which taketh away the sinne of the world, & Dum ille sollicitus pro salute populi supplicat, promissus est per quem populus saluaretur.

Or as Saint ^a Ambrose, God according to his^r rich graces giuing to all men liberally, did not onely heare the prayer of Zachary, for the common good, but also for his owne comfort in particular: and therefore^r some construe the clause (*thy prayer is heard*) of his priuate suite for a sonne, commensed either at this instant in Gods house (for being hie Priest as^m many coniecture, his office was to^x make an atonement for himselfe, and his household, and for all the congregation of Israel) or else often^r heretofore in his owne house praying with Elizabeth his wife. We finde a parallel example to this Acts 10.4. Cornelius a deuout man euidently saw in a vision an Angel of God comming vnto him and saying, *thy prayers and thine almes are come vp into remembrance before God.* It is not sayed that Cornelius at that houre was either praying vnto God, or giuing almes vnto men: but the Lords Angel speakes of duties and bounties alreadye past: and so Gabriel in saying *thy prayer is heard*, insinuates that his former and frequent suite for a childe was obtained now, *thy wife shall beare thee a sonne*, and our text reportes accordingly that *in due time she brought forth a sonne*. From hence learne, 1. That the prayer of the righteous^m auaileth much if it be feruent: Iohn is gotten, and (as^a Ambrose speakes also) begotten of his parents, *non tam complexibus quam orationibus.*

2. That we must not cease from praying because many times our request is delayed long; it is our duty to continue knocking vntill the father of mercies open the doore of grace; Christ in his preamble to that exquisite forme of prayer inioyneth vs to call vpon God in faith; hope, loue; faith, in saying *father*; loue, in saying *our*; hope, in saying *which art in heauen*: I finde the like conceit

p Engeb. Enb.
sen. Iom. 2. de
S Io. Bap.
q Com. in
Luc. 1. vers. 13.
r Ephes. 1. 7.
s Iames 1. 5.
t Arboreus,
Caluin.
u Apud Mar.
lorat. & Mal.
donat. in loc.
x Leuit. 16. 17
y Heming.
Caluin.
Mald. nat.

z Iames 5. 16.
a Ser. 63.

b Heming. post.
in fest. Io. Bap.

c *Epist. 121.*
cap. 3.

d *Epist. lib. 1.*
epist. 4.

e *Luke 18. 5.*

f *Plutarch.*

g *Rom. 12. 15.*

h *Psal. 16. 7.*

i *Iob 30. 29.*

k *Psal. 120. 5.*

l *Dierx. con. 1.*
in *sisto Jo. Bap.*

conceit in *Augustine* vpon the *fish, egge, and bread*, mentioned *Luke 11. fides in pisce, spes in ovo, charitas in pane.* *Paulinus* said of the woman annoynting Christs feete that she was *pudenter impudens, & pie improba*; so wee must in our prayers vnto God (as it were) put on a modest impudence, fainting occasioneth a fayling, whereas *importunitie* preuaileth euen with vnrighteous men on earth, and therefore much more with our holy father in heaven.

3. That married couples ought to live in the feare of God, alway relying vpon his gracious prouidence both in wealth and woe: more principally the Preachers of the word and their wiues ought to shine before others in all kinde of vertues, in seruent and frequent prayers especially.

And her neighbours and her consins] *Themistocles* intending to sell a Farme, caused the cryer to proclaime that it had among other commodities a good neighbour, as being assured that this one circumstance would the rather induce chapmen to purchase it: olde *Zacharias* and *Elizabeth* had good neighbours, who did not enuy their happinesse, but according to the precept of *Paul*, *reioyce with those that reioyce*. A Preacher that liueth among such hath obtained a fat benefice, hee may well acknowledge with *David*, *the lot is fallen vnto me in a faire ground, and I haue a goodly heritage*, but woe to that *Zacharis* which is a brother vnto *Dragons*, and a companion of *Ostriches*, constrained to dwell with *Mesech*, and to haue his habitation among the tents of *Kedar*.

As *Zachary* the Priest had good neighbours, so likewise kinde consins, for albeit they might haue well expected large legacies if he had dyed without issue, yet they reioyced at the birth of his sonne; an enuious man hath a great deale of lesse wit in his malice then a very brute, for whereas neither foule nor fish is taken in a snare without a baite, the spitefull wretch is brought to the diuels hooke without any pleasant bite: the voluptuous

tuous man hath a little pleasure for his soule, the covetous a little profit for his soule, the proud and ambitious a little honour for his soule; but an envious man hath nothing of the deuil, or flesh, or world for his soule, but heart-griefe, ^m *hoc solum invidius bene agit quod se cruciat.* Whereforeⁿ laying aside all malitiousnes and envie, let vs imitate the good neighbours and allies of *Elizabeth* here: let vs as feeling and fellow-members of the same mysticall body^o remember those that are in bondes, as though our selues were bound with them, and if any^p member be had in honour to reioyce with it.

These neighbours and cousins visiting *Elizabeth* in childe-bed, came not (as^q one notes vpon the place) with basker and bottle to drinke and eate, (though I confesse that kind of neighbourhood were better vsed in a Priests house, then in a tap-house) neither came they like the gossips in our time with a great deale of^r rattle speaking things vncomely: but they came to praise God for his goodnesse shewed vpon their friend *Elizabeth*: 1. ^s In taking away the reproach of barrennesse: 2. For giuing her a sonne; so the text, *they heard how the Lord had shewed great mercy vpon her, and they reioyced with her*; it was mercy that she brought forth a sonne; great mercy, that she bare such a sonne. The *Thracians* vsed to laugh at the death, and to weepe at the birth of men; but the Scripture teacheth vs to reioyce when a sonne is borne: ^t Children, and the fruit of the wombe are a gift that commeth of the Lord, and therefore when *Eua* conceived and bare *Cain* she said, ^u *I haue gotten a man from the Lord*: and ^x *Lamech* having gotten a sonne called his name *Noah*, saying, *this same shall comfort vs concerning our works and sorrow of our hands, &c.* When *Isaac* was borne, *Sarah* his mother said, ^y *God hath made me to laugh*: a woman (as *Christ* speakes *Iohn* 16. 21.) when she is in trauell hath sorrow, because her houre is come, but alsoone as she is deliuered of the childe, she remembers

m *Laurent.*
Pisan. *Euang.*
paradou.
n 1. *Pet.* 3. 1.

o *Heb.* 11. 3.

p 1. *Cor.* 12. 26.

q *Culman*
con. 1. in loc.

r 1. *Tim.* 5. 13.

s *Paludenfis*
Beauxam.

t *Psal.* 127. 4.

u *Gen.* 4. 1.
x *Gen.* 5. 29.

y *Gen.* 31. 6.

z Aeneas Syl-
uius epist. pro-
genitori suo.

a Paludensis.

b Mat. II. 11.

c Prov. 10. 1.

d Ensch. Emi-
sen. hom. 2. de
Io. Bap. Idem
Beauv. & alij.
e Esay 54. 1.
Galat. 4. 27.

f Luke 1. 6.

g Coloss. 2. 11.
12.

borne no more the paine, for to y that a man is borne into the world: *quid dolitur in humanis quam pignere sibi se militem, aut beatius in terris quam mater videre natum.* Elizabeth then had good cause to praise God in the gift of a sonne; but her selfe and her friends had greater cause to reioyce because she bare such a sonne, *tantum & salem filium*, a sonne so great in the sight of the Lord, filled with the holy ghost; and strong in spirit even from his mothers wombe; such a son, of whom as yet in swadling cloutes his father moued by the spirit said, hee should be the prophet of the most high, of whom also (when hee was growen vp and executed his office) Christ him selfe gaue this testimonie, that among those which are borne of women there hath not risen a greater then Iohn the Baptist. If a wise sonne make a glad father, and a foolish sonne bring heauinesse to his mother, Elizabeth had great mercy shewed vpon her, in that she brought forth a Iohn into the world, *in uero uero aliquid boni exiit*.

Mystically, gracious Iohn borne of barren Elizabeth, liuely represents the fulnesse and fruitfulness of the Gentiles arising from the barrennesse of the Iewes, and therefore the Prophet exhorts the Church, *reioyce thou barren that bearest not, breake forth into singing thou that trauestlest not, for the desolate hath many more children then she which hath an husband.* *desolata tollit uocem*.

In the eight day they came to circumsise the child; Zacharias and Elizabeth walking in all the commandments and ordinances of the Lord without blame, caused their new borne babe to be circumsised according to the prescript of the law, concerning the time when, part where, cause why, see Gospell on the circumcision of Christ.

Nowe baptisme succeeds circumcision, and so consequently parents are taught by this example to bring their children in due time to holie baptisme, wherein they be made the members of Christ, the children of God, and inheritours of the kingdome of heauen. Again, pa-

rents

cents may learne by this ^h president (except some great necessitie compell them otherwise) to baptize their infants in the face of the congregation; and not in the corner of a chamber or chimney: there was a great meeting of neighbours and cousins at the circumcision of *John* in his fathers house, and the Jewes at this day circumcise their children in their publique Synagogues: and lastly from hence wee may further obserue three things, especially concerning imposition of names among Gods children in old time.

1. That names were giuen in circumcision, as among vs in baptism, *they came to circumcise the child, and called his name Zachary*: the reason hereof is plaine, ⁱ that as often as wee heare our selues named, wee might instantly call to minde the solemne couenant betwene God and vs in holy baptism: or (as ^k other obserue) because circumcision and baptism are scales of Gods grace whereby men are first admitted into the Church, and as it were ^l written in the booke of the lining: it is fit that none should be named or registred as the seruants and souldiers of Christ afore they haue receiued his Sacrament, which is the ^m badge of their profession, and signe of their new birth.

2. From hence we may note ⁿ that Gods people did vsually name their children after the names of their ancestors, except God in some singular case by reuelation inioyned the contrary: for the neighbours and cousins of *Elizabeth*, (as not knowing the Lords expresse pleasure concerning the naming of her childe) began to call his name *Zachary* after the name of his father; and when *Elizabeth* answered and said, *not so, but his name shall be called John*; they replied, *there is none of thy kindred that is named with this name*. This example condemns the nicenesse of some, who thinke it vnlawfull to giue their children ^o vsuall names of their nation and families, as *Edward, George, Robert*, and the like: as also the prophaneesse of other, who giue names of ^p flowers, or stones, or heathen

*h Caluin.
Beauxamis.*



*i Heming. post.
in Euangel.
circum. Christi.
k Theophylact.
Iansen. Beaux-
amis. in loc.
l Psal. 69. 39.
See Sim. Iensen.
Biblioth. sanct.
lib. 2. fol. 126.
m Anglican.
confess. art. 27.
n Maldonat.*

*o Arrius,
p Euseb. hist.
of the Gospel.
p. 125.*

q *Rhem. in loc.*r *Annot. in loc.*

heathen names vnto christians: if we name not our children after the names of our ancellours, it is fit that wee should take the names of ^aSaints that may put vs in minde of their vertues, as *Iohn, Peter, Stephen, &c.* And not the names of Idols, as *Venus, Mercurie, Bacchus*, or the strange names of Saxon and Romane infidels, and therefore the Popes and Cardinals are worthily censured by reuerend^r *Fulke*, for that hauing most antichristianly renounced their names giuen in baptisme, by which they were first dedicated vnto Christ: they chuse many times vnto themselves prophane names, as *Sergius, Leo, Julius, Caesar, Sixtus, &c.*

3. Wee may learne from hence that imposition of names is a duty belonging properly to parents, especially to the father, and therefore *Gabriel* said vnto *Zachary*, *thou shalt call his name Iohn.* And in our present Text, the determination of the question about the childes name was wholly referred vnto the father, *they made signes to his father, how he would haue him called, and he asked for writing tables, and wrote, saying, his name is Iohn.*

f *Maldonat.*

Not so, but his name shall be called Iohn] It^r may be (*Zachary* being now dumbe and not able to speake) that the neighbours asked *Elizabeth* his wife how the child should be named, or happily hearing their consultation about this businesse, she might (as knowing the Lords pleasure herein) answere them vnasked, *his name shall be called Iohn.* Here then a question is moued, by what meanes *Elizabeth* vnderstood Gods expresse commandement in appointing his name, seeing her husband (to whom onely *Gabriel* had made this knowen) was mute; to this obiection^r answere is made, that she knewe the name by reuelation as a prophetisse, *per prophetiam didicit, quod non didicerat à marito* saithⁿ *Ambrose*: or (as^r other alfoyle the doubt) it may be *Zachary* signified so much vnto her in writing heretofore, as now to his neighbours and kinsmen, for *he asked for writing tables,*
and

t *Theophylact.*

Euthym.

Cajetan.

u *Com. in lcc.*x *Dio. Carthus.*

Aretius.

and wrote, saying, his name is Iohn. ¹ Here then obserue, that the parents of Iohn obeyed the commandement of God before the counsell of their friends and kinsmen, albeit they were neuer so deare to them, ² *Agamus quæ Christus iussit, ut adipiscamur quæ Christus spondit, veritas illius nobis ad sit, illi fides nostra non desit &c.* If the Lord say follow me, then instantly we must forsake all, and leaue the dead to bury the dead, Matth. 8. 22.

His name is Iohn,] ^a As if Zacharie should haue sayd, I gaue not this name, but God himselfe hath appointed it. The words of his Angel (*thou shalt call his name Iohn*) are ^b *non solum prædictio, sed etiam præceptio nominis imponendi.* Now the word signifies favoured of God, or the grace of God, a name fit for the Baptist in many respects, as first, ^c for that he was the fore-runner and first preacher of Christ, ^d *of whose fullnesse we receive grace vpon grace, for the law was given by Moses, but grace and truth came by Iesus Christ.* ^e The bunch of grapes that the spies of the children of Israel caried from the land of promise was borne by two strong men vpon a staffe or pole, he that went before could not see the grape, but he that was behind might both see and eate of it: So the Fathers of the old testament did not in like manner see the bunch of grapes, that was the sonne of God made man, as they that went behind vnder the new testament saw and tasted it, after Iohn had openly shewed this grape, behold the lambe of God that taketh away the sin of the world.

2 The Baptist is so called, ^f as being filled with the holy ghost, abounding with a great many & prerogatiues of grace both in his conception, birth, and conuersation.

3 So called, as being borne not by natures ordinarie power, ^g but bestowed vpon his parents by Gods extraordinary grace.

4 So called, as being ^h gracious among men, for many reioyced at his birth, and more at his doctrine, ⁱ Hierusalem and all Iudea went out vnto him in the wilderness,

y Beauxam.
Culman.

z Paulinus
epist. lib. 1.
epist. 1.

a Ambrose
Iansen.

b Maldonat.

c Ardens.

Luther.

Culman.

d Iohn 1. 16.

e Num. 13. 23.

f Arctius Pa-
ludensis.

g See Rawlin.
ser. de nat. Io.
Baptist.

h Bonavent.
Beauxam.

i Paratus ser. 2.
de Io. Baptist.

k Matth. 3. 5.
Mark 1. 5.

nes, and were baptized of him in the riuer Iordan. To compendiat all these notes in a few words, *Iohn* was gracious

l *Luke* 1. 13.

m *Matth.* II.

God the

Father, as being vpon the point his Godfather, imposing his name by the mouth of his Angell.

Sonne, for^m Christ highly commended him in respect of his calling and cariage.

Holy Ghost, as being *strong in spirit, and going before Christ in the power of Elias*, *Luk: 1. 17. 18.*

In the
sight of

The blessed Virgin *Mary* visited his Mother afore his birth, *Luke 1.*

Kindred,

40.
Other Cousins reioyced at his birth, acknowledging it for a *great mercy*.

Men,

Good, who were both^a aduised by him, & Baptized of him: he *spake comfortably to Ierusalem heart*, and therefore gracious in the eyes of all good people.

Straungers,

Bad, for they thought his life too strict, *Matthew 1. 18.* and his greatest enemy cruell *Herod:*

n *Luke* 3.

o *Matth.* 14.

and put him in prison, and in fine beheaded him also for *Herodias* sake his brother *Philip*: wife, did notwithstanding

standing presence him, and in many things heard him gladly, knowing that he was a iust man, and an holy. Wee may pronounce then in some sort of Iohn, as the 1st Psalmist of God, according to thy name, so is thy praise vnto the worlds end : Iohn is thy name, and gracious was thy person. Oblest Saint, if thou wert now liuing, thou wouldest goe to the Courts of Princes, and tell Herod to his face (whilest other Prophets happily sower pil- lowes vnder his elbowes) that ^c it is not lawfull for him to haue his brothers wife : if he were now liuing, he would call our Pharisees a ^e generation of vipers : if he were now liuing, he would not stand vpon by-questions and idle disputations which are fruitlesse, but the summe of all his sermons should be *repent, for the kingdome of heauen is at hand* : if he were now liuing, and preaching in the wildernesse, he would teach vs all to be more modest in our apparell, and moderate in our diet.

This gracious Saint hath a ^a surname added to his name, called Mat. 3. 1. *Iohn the Baptist*, either ^x for that he baptized Christ, or else for that he was the 7 first Minister of holy baptisme.

And his mouth was opened immediatly.] The dumbnes of Zachary (saith ^a Eusebius Emisenus) *Et fidem rei prae- sentis expressit, & mysterium figurauit* : it was a seale of Gods present promise; for when olde Zachary doubted, and said vnto Gabriel at the 18. verse, *whereby shall I know that I shall haue a sonne* ? the Lords Angell answered, *behold, thou shalt be dumbe, and not able to speake vntill the day that these things be done, because thou beleuest not my words which shall be fulfilled in their season.* His punishment is ^a answerable to his fault, he was stricken deafe for that hee would not hearken vnto the word of God, and dumbe for that hee contradicted it : hee was made mute through vnbeleefe, but as soone as he beleeu- ed, his mouth was opened, ^b *quam vinxerat increduli- tas, fides soluit* : so that Zachary might apply that of the ^c Psalmist vnto himselfe, *I beleeued, and therefore haue I*

p Mark. 6. 10.

q Psal. 48. 9.

r Ezech. 13. 18.

s Mark. 6. 18.

t Mat. 3. 7.

u Caietan. in
Mat. 3.

x Maldonst.

y Aretius,

Marlorat.

Piscator.

z Hom. 2. de

S. Io. Bap.

a Theophylact.
Caluin.

b Ambros. com.
in loc.

c Psal. 116. 10.

d Hugo Card.
Brux. anu.

e Ezr. 16. 63.

f Psal. 94. 10.

g Psal. 8. 2.

h Coloss. 4. 3.

i Hierom. com.

in Iob, cap. 29.

Origen. hom. 5.

in Luc.

Aug. hom. 44.

k Mat. 11. 13.

l Pbi sup.

m Song of the 3
children, vs. 38.

spoken. At the birth of Iohn (which as I haue shewed signifies the grace of God) he who was dumbe, began to speake and praise the Lord. ^d Sinne closed his mouth, and on the contrary, grace loosed his tongue. The guilt of grievous sinne confoundeth a man, and maketh him mute, not daring to ^e open his mouth any more because of his shame. Ignorance maketh a man mute, Ecclesiast. 20. 6. Some man holdeth his tongue because hee hath not to answer. Elay 56 10. Their watchmen are all blinde, they haue no knowledge, they are all dumbe dogs and cannot barked. The forgetting of Gods abundant mercy makerh a man mute, Plal. 137. 6. If I doe not remember thee, let my tongue cleaue to the roofof my mouth. Now Gods grace remoueth all these stops and impediments, it is he that ^f teacheth man knowledge, it is he that out of the mouth of ^g infants hath ordained strength, it is hee that openeth a ^h doore of vterance. Wherefore let vs pray with Dauid, O Lord, open thou my lips, and my mouth shall shew forth thy praise.

2. The dumbnesse of Zacharie the Priest vpon the conception of Iohn the Baptist is ⁱ mysticall, insinuating that now the Priests & Prophets also should hold their peace. So Christ himselfe teacheth in the ^k Gospell, all the Prophets and the Law prophesied vnto Iohn, but after once Iohn had not onely painted out in his preaching, but also pointed out with his finger the Messias of the world, saying, behold the Lambe of God, &c. After once the Center of the Prophets, and end of the Law was come, it was time for Priest and Prophet to bee silent, Hee shall cause the sacrifice and oblation to cease, Dan. 9. 27. Then as ^l Hierome doth apply the wordes of Iob, The Princes stayed talke, and laid their hand on their lips, and their tongues cleaue to the roofof their mouth, Iob, 29. 9. In this houre the time drew nigh wherein there should bee ^m neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense. Iohn is the voyce of him that cryeth in the wildernesse, it was therefore

fore fit that his father *Zacharias*, should vpon his conception, become mute, as ^a *Augustine* acutely, *Tacet Zacharias generaturus vocem.* Hence wee may learne to confound the stubborne Iewes, as yet continuing in vnbeleefe, ^o *Aus Christum venisse consentiant, aut si veniunt, deus prophetas qui annunciant esse venturum*, eyther they must acknowledge that the *Messias* is come, or else shew the Priests and Prophets in holy Bible, which as yet foretell his comming.

The hand of the Lord was with him] Almighty God is said in sacred writ to haue feet, and hands, and eyes, & not properly, but metaphorically, not simply, but in a simile, *nihil enim in Deo nisi Deus, nihil habet in se nisi se, non partibus constat ut corpus, non affectibus distat ut anima, non formis subsistat ut omne quod factum est, unus est, sed non unitus*, as ¹ *Bernard* excellently.

Now the word *hand*, in a borrowed sense signifies sometime counsell, as in the wordes of *David* vnto the woman of *Tekoah*, ^t *Is not the hand of Iacob with thee in all this?* Sometime *hand* is vsed for power, as *Psal.* 101. 25. *The heauens are the workes of thy hands*, and *Ier.* 18. 6. *Behold, saith the Lord, as the clay is in the potters hand, so are yee in mine hand.* And ^t *David* reports how God brought his *Israel* out of *Egypt*, *with a mighty hand and stretched out arms.* Sometime the giuing of the hand is a token of amity, so ² *Iehu* to *Ionadab*, *giue mee thine hand.* So ^a *James*, and *Cephas*, and *Iohn*, gaue to *Paul* and *Barnabas*, the right hand of fellowship. In all these respects the hand of the Lord was with *Iohn*, his counsell and power, and loue was with him. 1. *Iohn*, as being filled with the holy Ghost had the spirit of ² counsell, hee was the forerunner of the ¹ counsellor, and so consequently well acquainted with that hidden ² mystery of *Christ* in other ages unknowne vnto the sonnes of men. 2. The power of the Lord was apparantly with him in his conception and birth, in so much that all marvelled at these things, and said in their heart, what manner of child shall this bee? 3. Gods

n *Hom.* 44.

o *Emisen. bim*
2. de *Ioh. Baptisti*

p *August. de ge*
ad *lit. lib. 6. cap.*
11. *Ex octogin.*
quast. 52. *quast*
Thomas part. 2.
quast. 3. *art. 1.*
q *Lib. 5. de con-*
sid. ad *Eugen.*

r 1. *Sam.* 14. 19

t *Psal.* 136. 12

t 2. *King.* 10. 15

u *Galat.* 2. 9.

x *Esa.* 11. 2.

y *Esa.* 9. 6.

z *Ephes.* 3. 4.

grace and love was with him euen from his mothers wombe, both in his conuersation and doctrine. See *Illustrophon. Giron. C. n. 3. infesto Io. Baptist.*

A mans writing is called his^a hand, so the Clyent hath his *lawyers hand* to his bill, and the Merchant his *debtors hand* to his booke; the cunning Artificer also calleth his painting *his hand*, and his Caruing *his hand*; and so the pillar of *Abolon* is tearmed *manus Abolom* in the vulgar translation, 2 Sam. 18. 18. After this manner the Lords hand was with *Iohn*, hee was so powerfull in his preaching, so sanctified in his life, that euery one might say with ^b *Danid*, *how that this is thine hand, and that thou Lord hast done it.* ^c A bird taken in the nest is soone made gentle; whereas a flying bird caught in a net is hardly tamed: our blessed Sauour enclosed his Apostles, within the net of his mercy, when they were growne ancient; and therefore they forsooke their old nature, with a great deale of difficultie; but he tooke *Iohn the Baptist* in the nest as it were, sanctifying him euen in his mothers wombe, so that hee was from his childhood ^d *a burning and a shining light*, that is, as ^e *Aquine* glosseth, *Ardens per exemplum, lucens per verbum.*

God hath two hands, a right hand of mercy, and a left hand of iustice. So wee reade in the ^f Gospell, how Christ at the last day shall set the sheepe on his *right hand*, and the goates on his *left*. His right hand is full of mercies, able to guard, open to giue: Able to guard his people; for he saith of it, *I none shall plucke my sheepe out of my hand*; Open to giue, for hee doth ^h *open his hand*, and filleth all things liuing with plenteousnesse. In these two respects his hands are tearmed by the Church as ⁱ *gold rings set with the beril*, that is, exceeding rich vnto such as call vpon him. Rom. 10. 12. the cup of wrath is in his left hand; *Esa. 51. 17.* The ^k fingers of this hand wrote vpon the plaister of the wall of *Babazzars Palace, Mene, mene, Tekel, vpharim.* Of this hand *Iob* said, *withdraw thine hand from me*, *Iob 13. 21.* And ^l *Paul*, *it is*

a *August. cont.*
Faust. Man. lib.
14. cap. 3.

b *Psal. 109. 36*
c *Dier. con. 1. in*
fest. Io. Baptist.

d *Iob. 5. 5.*
e *Ser. fest. in loc*

f *Mat. 25. 33.*

g *Iob. 10. 18.*
h *Psal. 145. 16*

i *Cant. 5. 14.*

k *Dan. 5. 5. 25*

l *Heb. 10. 31.*

fearfull thing to fall into the hands of the living God.

Now both hands of God are right hands, vnto the iust and godly, ⁱⁿ though hee fall hee shall not be cast away, for the Lord upholdeth him with his hand, ⁿ all things euen woe so well as weale worke together for the best vnto him, hee findes and feelles each hand of the Lord gentle, for ^o in his right hand is length of dayes, and in his left hand riches and glory. Both hands of the Lord were so with Iohn the Baptist, as that it was no wonder, if all men wondered at him. The first part of Zacharies hymne concerning Christ and his kingdome, is expounded in the Liturgie tit. *The Benedixtus*. The latter touching Iohn the Baptist, and his office, Gosp. Snn. 3. & 4. in Aduent.

in Psal. 37. 24
in Rom. 8. 18.

o Prov. 3. 16.

The Epistle, ACTS, 12. 1.

At the same time Herod the King stretched forth his hands, to vex certaine of the Congregation, &c.

His chapter containeth a relation of Herods

bloody life, in } Killing Iames the brother of Iohn with the sword.
Imprisoning Peter.

terrible death, an Angel of the Lord smote him in the midst of his pride, because he gaue not glory vnto GOD, so that hee was eaten vp with wormes, and gaue vp the ghost.

I am to treat of Saint Iames martyrdome, vppon his proper holy day, that which especially concernes our present festiuall is S. Peters imprisonment. Wherein (according to the record of S. Luke) two things are more chiefly remarkable, to wit,

his

apprehending and taking him, aggravated by circumstances of

the { cause why, for that it pleased the Jewes, time when, in the daies of sweet bread.

Durance by Herods cruelty in

holding and keeping him fast

his

1. Hee put him in prison,
2. Hee delivered him to foure quaternions of souldiers to be kept.
3. Hee caused him to bee bound with two chaines.
4. Hee set keepers and a double watch over him.

Deliverance by Gods mercy, wherein also note the

Motives, prayer without ceasing of the congregation,

Meane, an Angell of the Lord,

Manner, a light shined, &c.

Because he saw it pleased the Jewes.] Herod persecuted the Saints of God: not out of any hatred to Christs gospel, or any love to Moses law, but onely to serve his own turne, namely, to please the people. So Pilate to content the Jewes (as it is apparant in the 4 gospels history) quit Barrabas a notable prisoner, Matth. 27. 16. a notorious murderer, Mark. 15. 7. but scourged Iesus, and delivered him into their hands to be crucified, albeit he did openly confesse that he was a just man, in whom hee could finde no fault at all, Iohn 19. 4. So Felix willing to get fauour of the Jewes, left Paul bound Acts 24. 28. It is a base

p Calvin & Pe.
largus in loc.

q Mat. 27.
Mark. 15.
Luke 23.
Iohn 19.

base Sinne in a subiect to be made his Princes instrument in any wicked designe, as ^r *Joab* was king *Davids* agent in murthring *Uriah* the Hittite, and the nobles of *Iezreel*, *Ababs* and *Iezabels* instruments in killing *Nabab* for his Vineyard. But it is a most vnworthy thing, for a Prince to flatter and to follow his subiects in their giddie courses, for ordinarily the people walke nor in the best, but in the beaten way, *non qua eundem est, sed qua itur*. It is a good obseruation, that popular and military dependence in noble men to make them great, are like *Icarus* two wings, which were ioyned on with waxe, they will happily for a while mount them aloft, and then faile them at the height. It is therefore better to stand vpon two feet, then to flye vpon two wings, the two feet, are the two kindes of Iustice, *Communitative* and *Distributive*, for great men shall grow greater if they will aduance merit, and relieue wrongs.

The Scriptures are plentiful in this argument, ^x *If sinners enuise thee consent not; y thou shalt not follow a multitude to doe euill*: ^z *Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners, &c.* If, said ^a *Paul*, *I should yet please men, I were not the seruant of Christ*: and therefore let Princes and Prelates also take heed that they be not too popular in their courses, alway remembring the words of *Peter* and *Iohn*, *Act. 4. 19. Whether it be right in the sight of God, to hearken vnto you more then vnto God, iudge yee.*

^z From hence we may learne, that the wicked accord in doing mischiefe, though otherwise they be most opposite. The *Sadduces*, *Herodians*, and *Pharisees* were Sectaries of diuerse and ^b aduerse factions, all differing one from another, and yet all these ioyned together against Christ, *Math. 22.* The *Libertines*, and *Cyrenians*, and *Alexandrians*, and *Cilicians*, and *Asians* disputed against *S. Stephen Act. 6.* The *Macedonians*, *Arrians*, and *Eunomians* had ^c confused language like the Giants in old time, who built the tower of ^d *Babel*; and yet in malice they

^r *2. Sam. 11.*
[¹ *1. Kings 21.*

^t *Seneca.*
^u *Sir Fraunc. Bacon apolog. p. 17*

^x *Prov. 1. 10.*
^y *Exod. 23. 2.*
^z *Psal. 1. 1.*
^a *Gal. 1. 10.*

^b *Iosephus antiq. lib. 18. c. 2*

^c *Socrates hist. lib. 5. cap. 10.*
^d *Gen. 11.*

they were lincked against the true Catholickes. Herod neither loued the Iewes, nor the Iewes Herod, yet both agree to vex the Church, according to that in the second Psalm, *The Kings of the earth stand up, and the Rulers take counsell together against the Lord, and against his anointed*: and therefore that *wisdom* may be iustified of all her children, let vs which are true Christians endeavour to keepe the vnitie of the spirit in the bond of peace, being of one heart, and of one soule, of one accord, and of one iudgement, that as there is a societie of Iesuites, a familie of Anabaptists, a brotherhood of Scismaticks, euen so to confront all these, let there be still a communion of Saints, and a perpetuall holy league in truth against all such as trouble Gods Israel. See Gospell Sund. 18. and 23. after Trinitie.

Then were the dayes of sweet bread.] The feast of unleavened bread was instituted by ⁱ Moses according to Gods owne direction, and afterward repeated by Duke ^k Iosua, and from his time celebrated by Gods people solemnely till this day ^l. This circumstance then aggravates the bloody sinne of Herod, who did not abstaine from his mischieuous enterprises on a feast so high and holy. The Iewes obserued their Easter in abstaining from leavened bread, the mysterie whereof and morall (as ^m Paul teacheth) is, that we should purge the old leauen of sinne, ⁿ that corrupteth and sowreth all the sweetnesses of our life before God, and become a new lump void of the leauen of malitiousnes and wickednes: but Herod here contrariwise sowed the whole dough with his leauen of mischiefe and malice.

Againe, from hence we further obserue Herods ^o hypocritie, who seemed to reuerence the feast in such sort that he would not slay Peter in the dayes of sweet bread, and yet he caught him, and put him in prison, and delivered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people: so the chiefe Priests who gaue Iudas Iscariot thirty peces of siluer

c Luk 7 35.

f Eth 4.3.

g Act 4 32.

h Philip. 2.2.

i Exod. 12.

k Iosua 5.10.
l Aratius, Sal-
meron.

m 1. Cor. 5.7.8
n Church hom.
of the resurre-
ction of Christ.

o Calvin, Kili-
us, Arcularius.

silver to betray Christ, afterward sayd, *it was the price of blood, and therefore not lawfull for vs to put them into the treasure*: so the Pharisees *q* strayed out a gnat, and swallowed up a camell: so the *r* popish Monks hold it an honeste thing for a Priest to be entangled with many concubines in secret, then openly to be ioyned in marriage with one wife.

He put him in prison ^l.] Four things increase the miseries of a man in custodie, the prison, souldiers, chaines, and keepers, all which Herod vsed in the persecution of S. Peter at this time. 1. *He put Peter in prison*. 2. *Doubting that the prison was not strong enough, he deliuered him vnto foure quaternions*, ^u that is, sixteene souldiers: for *x* quaternion is not as centurion a word of office, but of number. Now these sixteene by foure and foure did euery *y* fixe houres thoroughout the whole night and day watch Peter, or else euery *z* three houres in the night only: ^a or it may be that all the sixteene did watch all the night, two within the prison, and the rest in a guard without. 3. *Herod fearing that his prisoner notwithstanding all this might escape, caused him to be bound with two chaines*. 4. *Least haply chaines and all should faile, the keepers before the dore kept the prison*, his intent was to make all sure, that he might after Easter bring him forth, and expose him vnto the peoples malice. Poore Peter was bound not only with one, but with two chaines, and he slept betweene two souldiers, and he was guarded by two watches, the first and the second. So ^b Nebuchadnezzar full of indignation and rage commanded that the fiery furnace into the midst whereof Shadrach, Mesbech and Abednego were to be cast, should at once be made hot seven times more then it was wont. So the persecutors of ^c Daniel after he was throwne by them into the Lions den, layd a stone vpon the mouth of the den, least otherwise he might escape their violent iawes and pawes. So the Priests and Pharisees intreated Pilate when Christ was dead, that he would ^d giue com-

mand

p Math. 27.6.

q Math. 23.24.
r See Epistle
Sun. 1. in Lent.l *Lorinus* &
glossa in loc.t *Aretius*.u *Oecumen,*
vertis syrus
sexdecem mi-
*litiis.*x *Lorinus*.y *Arius mont.*z *Oecumen.*a *Aretius*.

b Dan. 3. 19.

c Dan. 6. 17.

d Math. 27. 64

c Psalm. 2. 4.

f Plant. prolog.
Amplis.

g Psalm. 55. 23.

h Psalm. 4. 9.

i August. de
Ciuil. Dei, lib. 4.
cap. 30.k Salmeron
tract. 35 in act.
l Church hom.
concerning
Prayer, part. 2.
m 2. King 2. 11.

mand for the making of his Sepulchre sure, least his disciples should come by night and steale him away. Now the Lord who dwelleth in heauen, and is a present help to his seruants in trouble, laughs them to scorne, for when the three children were now ready to be cast into the flames of the scorching fornace, they told *Nebuchadnezzar* vnto his face, wee are not carefull to answere thee in this matter. And *Daniel* in the Lions den had an Angel of God for his guard, who stopped the mouthes of the beasti, and so no manner of hurt was found vpon him: and so *S. Peter* heere, though he were cast into prison, and bound with two chaines, yet (hauing a good cause and a good conscience) securely slept betweene two souldiers euen the night before cruel *Herod* would haue brought him out to the people. The prophane Poet spake diuinely, *sanctorum habet semper qui restit facit*; and therefore *Peter* in his indurance cast his burden vpon the Lord, and sayd happily with *Dauid*, *I will lay me downe in peace, and take my rest, for it is thou Lord onely that makes me dwell in safety*. God either deliuereth his seruants out of persecution, as he did *Peter*; or else if he crowne them with martyrdome as he did *S. Iames*, he will in his kingdome of glory giue them in stead of this bitter a better inheritance. *Pro veritate morientes, cum veritate uiuentes.*

Prayer was made without ceasing of the congregation Prayers and teares are the Churches armour, and therefore when *Peter* was imprisoned by cruell *Herod*, the congregation commeth vnto prayer, and not vnto powder for his deliuerance; they did not assault the prison, nor kill the souldiers, nor breake the chaines, only prayer and patience were their weapons, *arma christianorum in aduersis alia esse non debent quam patientia & precatio*: prayer (quoth *Augustine*) is the key of heauen, and as it were that fiery chariot of *Eliah* whereby we mount vp & haue our conuersation with God on high, it is the hand of a Christian which is able to reach from earth

earth to heauen, and to take forth euery manner of good gift out of the Lords treasure; so the Scripture speakes in expresse termes, *ask and yee shall haue, &c.* The prayer of a righteous man availeth much if it be feruent, Iames 5. 16. *Aske in faith, and then all things are possible to him that beleeueth,* Marke 9. 23. Many times our Prayers are sent out like to incense made happily according to the Lords direction, but not kindled with fire from his altar; that is, petitions lawfull enough and agreeable to Gods holie word, but not poured out in seruencie. We fall into them often without preparation, and vtter a number of wordes without deuotion, and therefore no maruaile if we misse, when as we thus aske amisse. But if our prayer be like the Churches here, *made without ceasing*, if it be faithfull and feruent, the God of all grace will out of the riches of his mercy giue vs either that we desired, as *P Elias* prayed for raine and the heauen gaue raine: or else that which is better, as God tooke *Moses* into the spirituall Canaan, because he did not enioy that earthly Canaan: or at the least that which is sufficient, as he told *Paul*, 2. Cor. 12. 9. *My grace is sufficient for thee.* See Gosp. Sund. 5. after Easter.

There is nothing in the world more strong then a man who giueth himselfe to feruent prayer, his deuotion is so powerfull as that it commandeth all things in heauen, earth, and hell; it commandeth all the foure Elements, ayre, fire, water, earth: *Ayre*, Iames 5. 17. *Elias* prayed earnestly that it might not raine, and it rained not on the earth for three yeares and sixe moneths, hee *shot vp heauen* as the Wiseman reports of him, hee said, *as the Lord God of Israel liueth before whom I stand, there shall be neither dew nor raine these yeeres, but according to my word:* againe he prayed for raine, and the raine fell, and the earth brought forth her fruite. Fire, the same Prophet *Elias* by his prayers three times brought fire from heauen, Ecclesiasticus 48. 3. Water, at the crying of *Moses* vnto the Lord, the red sea runne backe

n Math. 7. 7.

o Iames 1. 6.

p Iames 5. 18.

q Deut. 34.

r Chrysostome.

¶ *Est quadam omnipotentia precum, Affectionum system.*
Theolog. lib. 4. cap. 2.

t Eccle. 48. 3.

u 1. King. 17. 1

x 1. King. 18.

38.

y 1. King. 1. 10. 11

Exod. 14.

z Numb. 16.

a Exod. 17. 11.

b 1. King 17. 21.

c Gen. 19. 21.

d Math. 17. 21.

e Gen. 32. 16.

f Math. 15.

backe and was made drie land, so that Gods Israel walked vpon firme ground in the middest of the sea: but when their enemies pursued them, all the diuided waters returned, and ouerwhelmed them in the deepe; and at the prayer of the same *Moses*, bitter waters were made sweete, *Exod. 15. 25.* *Earth*, vpon the complaint of *Moses* vnto God the ²earth opened her mouth, and swallowed vp *Korath*, *Dathan*, and *Ahiram*, and all their families, and all their goods: in so much that they together with all theirs went downe quicke into the pit, and the ground closed vpon them, and they perished in the sight of Gods people. Nay the prayer of one deuoute man is able to conquer an hoast of enemies in battaile, for in the fight betweene Israel and *Amalek*, ^a when *Moses* held vp his hand, Israel preuailed, but when he let his hand downe, *Amalek* preuailed. In this present text the prayer of the congregation without ceasing fetched an *Angel out of heauen*, and brought a *shining light* into the darke dungeon, and loosed the fetters from Saint *Peters* feete, and the *chaines from his hands*, it brake thorough the *first and second watch*, and opened an *iron gate*, and so deliuered the seruant of God from the *waiting of the Iewes*.

What should I say more? prayer is so potent that it raiseth the ^bdead; it overcommeth ^cAngels, it casteth out ^dDeuils, and that which is yet more wonderfull, it mastereth euen God himselfe: for when ^e*Iacob* wrestled with God, he said, *I will not let thee goe, except thou blesse me*: when the Lord said *let me goe*, becommeth it *Iacob* to say, *I will not let thee goe*? yea (beloued) there be some things wherein the Lord is very well content that his seruants strue with him, as namely, when they haue his word for their warrant, it is a commendable strife to take no refusall at his hand, and in effect it is nothing else but a constant affirmation that his truth is inuiolable. So the woman of ^f*Canaan* stroue with Christ, shee would take no denyall of that which he had promised: and

and blinde *Bartimeu* made Christ as he passed in his way to stand still, hee could not for the multitude lay hands on him, and yet his prayers reached vnto him, and held him fast vntill he receiued a comfortable answer, *receiue thy sight, thy faith hath saved thee.* So when almighty God would haue destroyed his people because they worshipped the golden calfe, saying, *these bee thy Gods O Israel, which haue brought thee out of the land of Egypt;* *Moses* fell downe on his face before the Lord, and prayed vnto his God; hee stood (saith the ^h Psalmist) in the gap as a mediatur betweene God and his people to turne away his wrathfull indignation, and this prayer was so powerfull; as that it constrained the Lord in the midst of his anger to say vnto *Moses*, *let mee alone, that my wrath may waxe hot against them:* all the powers of heauen, and the crying of all men on earth are not able to hold the Lord from doing any worke he is about to doe, for he can ^k *measure the waters in his fist; and mete heauen with his spanne; and weigh the mountaines in scales; and the hills in a ballance,* ^l *whatsoeuer pleaseth him he doth in beauen, and in earth, and in the sea:* yet the prayers of his children are able to binde him hand and foot, and to compell him (as it were) to powre downe an vnderferued blessing, and to turne away a iust deserued punishment: the very crying of an infant that vtters no distinct voyce, moues a mother vnto compassion, and so the Lord pitying vs as a ^m father, and comforting vs as a ⁿ mother, heareth our very groanes, and so ^o fulfilleth our desires if we call vpon him in faith and feare.

Now the reason why the prayers of the faithfull are so powerfull is, because they be not ours, but the intercession of Gods owne spirit in vs, powered out in the name of Christ his own sonne, in whom he is euer ^p well pleased. For as for vs, *we know not what to pray as we ought, but the Spirit it selfe makes request for vs with sighes which can not be expressed; it is the spirit whereby*

D

g *Marke* 10.
Luke 18.

h *Psal.* 106. 23.

i *Exod.* 32. 10.

k *Esay* 40. 12.

l *Psal.* 135. 6.

m *Psal.* 103. 13.
 n *Esay* 66. 13.
 o *Psal.* 145. 19.

p *Matth.* 3. 17.
 q *Rom.* 8. 26.

w:

r Bernard, in
festo Pentecost. I.

[Math. 11. 28.
t Psalm. 50. 17.

u Judges 16.

x Fpbes. 6. 18.
y. Thess. 5. 17.
y Zanchinus in
loc. ad Ephef. see
Thomas 2. 22.
quest. 83.
art. 14.
z Nilus in sen-
tentia.

a Psalm. 37. 23

b Dent. 32. 6.
c Esay 49. 15.
d Psalm. 23. 1.
e Cant 5.
f Psalm. 18. 1.
g Exod. 19. 4.
h 1. Cor. 15. 28.

we cry *abba father*,^r as in vs the spirit makes request for vs, so with the father he grants our suites, and forgives our sinnes, that for which we pray euen he giueth vnto vs who giueth vs this grace to pray: God inuitheth vs to^r come vnto him, and to^r call vpon him in all our troubles, and his holy spirit when as we present our selues before the throne of grace helpeth our infirmities and maketh intercession for vs: and therefore no maruell if the Lord be bound by deuoute men with his owne promises, as^u *Sampson* was by *Dalila* with his owne haire. Let these godly meditations strengthen our feeble hearts and weake hands that they faint not in deuotion, but according to the paterne of the Saints here, and the precept of *Paul*^x elsewhere, we may without ceasing alwayes pray, y that is, vpon all occasions offered as well for our selues as other: ^z *Omne quod agis oratione obsecrato, id verò maxime de quo mentem vides dubitantem.*

Behold, the *Angel of the Lord was there present*] I am occasioned heere to treat of two questions especially: The first concerning Angelical protection in generall, as namely, whether *Angels* helpe and keepe men from euill or not? The second whether beside the generall protection of many or all Angels in common, every man hath one peculiar Angel as his peculiar guard and guide? The doctrine concerning Angelicall protection in generall at the first appearance may seeme strange, because the Scripture teacheth vs expressly, that^a *the paths of man are directed by the Lord*, and *Psalm* 34. 18. *Great are the troubles of the righteous, but the Lord deliuerseth him out of all:* and for this so particular care and providence, God is often compared vnto a^b father, c^c mother, d^d pastour, e^e bridegoome, f^f buckler, g^g Eagle, &c. To shew that he only is to vs^b all in all: *Esay* 63. 16. *Donbrasse thou art our father, though Abraham be ignorant of vs, and Israel know vs not: yet thou O Lord art our father, and our redeemer.* As who would say, those that are fathers according to the flesh, are not worthie of that name

name if they be compared with thee: can a woman forget her child? and not haue compassion on the sonne of her wombe? though she should forget (saith the Lord, Esay 49. 15.) Yet I will not forget thee; behold, I haue graven thee vpon the palme of my hands, and thy walkes are euer in my sight? If thou beest burdened with vnrighteousnesse, Christ is thy righteousness: if thou need helpe, he is thy strength: if thou feare death, he is life: if thou desire heauē, he is the way: if thou hate darknes, he is light: if thou seek for meate he is food: for although he be but one in himselfe, yet he is all things vnto vs for the relieuing of our necessities which are without number: and therefore if the rule be true *non sunt multiplicanda entia sine necessitate*, what need any man expect other aid from other powers, though Angelicall and neuer so great, seeing Almighty God himselfe is the ^kkeeper of Israel, our immediat protectour, ^lstrength, hope, and helpe in trouble.

^m Answer is made that Angelical custodie doth not extenuate, but rather extoll the greatnes and goodnes of God toward mankind, for as much as it is an execution of his high & holy prouidence. For as by the ⁿwisdom of an excellent Emperour, all the Towers, all the Cities, all the Castles, are fortified with men and munition against the common enemies assault, lest by barbarous inuasion they should be destroyed: euen so, because the deuils are in euery corner raging and ranging for our ouerthrow, God hath ordained for our guard that an host of Angels should ^opitch their tentes about vs, and ^pkeepe vs in all our wayes. Indeed God is able to defend vs himselfe by himselfe thorough his immediate concourse which he hath in all things, but to manifest his abundant loue to men which are ^qwormes, and rottennes, and meere ^rvanity, he doth inioyne the pages of his honour & princes of his court, euen his glorious Angels to become messengers and Ministers for their sakes who shal be heires of saluation, & that all the time of this life, in the houre of death, and in the day of iudgement.

i Ambroſe.

k Psal. 121. 4.

l Psalm. 40. 1.

m Thom. part. 1.

quest. 113. art.

2.

n Chrysost. ser.

de ascens. dom.

o Psalm. 34. 7.

p Psal. 91. 11.

q Job 15. 6.

r Psalm. 39. 6.

[Gen. 16. 7.

t Gen. 19. 16.

u Gen. 24. 7.

x Gen. 32. 1.

y Iosua 5. 13.

z 1. Kings 19.

a Math. 2. 13.

b Math. 4. 11.

Lukē 22. 43.

c Part. 1. quæst.

d Galat. 3. 19.

Acts 7. 38.

e Dan. 9. 21.

f Apoc. 19. 10.

The good which Angels procure to the Saints in this life, concerneth either the body or the soule: as for the body, these ministring spirits attend vs euen from the beginning of our dayes vnto the end, most carefully performing all manner of offices appertaining necessarilie to the preseruatiō of our temporall life. When ^f *Angar* cast out of *Abrahams* family wandered in the wilderness, an Angel appeared vnto her, and aduised her to returne to her Mistresse, and to humble her self vnder her hands: the reuenging Angels caught and caried ^t *Lot* out of *Sodom* and *Gomorrha*, before they did burne those Cities with fire and brimstone. ^u *Abraham* as being assured of the protection of Gods Angels in all his wayes, said vnto his seruant, the Lord God of heauen who tooke me from my fathers house, &c. *will send his Angel before thee*: when ^x *Iacob* feared his brother *Esan*, hee met Angels comming vnto him, and thereupon he did acknowledge that they should be his guard in his iourney, saying, *this is Gods host*: an Angel appeared vnto Duke ^y *Iosua* when he was about to sacke *Iericho*, with a drawn sword in his hand as a captaine to fight for *Israel*: an Angel comforted and fed ^z *Elias* when he fled from *Iezabel*: an Angel deliuered the three children out of the fierie furnace, *Dan. 3.* An Angel assisted *Daniel* in the Lyons denne, and kept him also from all manner of hurt, *Dan. 6.* An Angel directed ^a *Ioseph* to flie into *Egypt*. An Angel ministred vnto ^b *Christ* in his heauines, and in our present text the Lords Angel brought *Peter* out of prison, and deliuered him out of the bands of *Herod*, and from all the waiting of the people of the *Iewes*.

Angels procure good vnto the soules of the faithfull illuminando & confortando saith ^c *Aguine*, because they bee maintainers and furtherers of the true worship of God, and of all good meanes whereby saluation is attained. The ^d law was deliuered in mount *Sina* by the hands of Angels; an Angel expounded vnto ^e *Daniel* the 70. weekes; an Angel forbids ^f *Iohn* to worship him, and inioyneth

injoyneth him to worship God the creatour of heauen and earth; an Angell declared the will of God vnto father & *Abraham* that he should not kill his sonne *Isaac*; an Angell reuealed the myserie of Christs^b conception vnto the Virgin his mother; of Christs birth, vnto certaine shepheards in the field attending their flockes by night, *Luke 2. 10.* Of Christs resurrection, vnto *Mary Magdalen* and other deuout women, *Mat. 28 5.* In a word, Angels are pursuants, harbingers, and Heralds betwixt heauen and earth, alwaies in a readines to make knowne the will of God vnto men.

In the houre of death Angels conuey the soules of the faithfull, as they did the soule of *Lazarus*, into blessed *Abrahams* bosome. And in the day of iudgement they shall^k gather together all Gods elect from the four windes, and from the one end of heauen vnto the other, that they may come before Christ, and enter into the fruition of eternall glory both in body and soule.

These of this doctrine is manifold. 1. It serues to terrise the wicked who despise Gods children, for to Christ himselfe reasoneth, *Mat. 18. 10. Despisest thou one of these little ones, because I say vnto you, that in heauen their Angels alway behold the face of my Father.* It behoues reuiling scoffers therefore to take heede whom they mocke, for though happily good men (called *little ones* in respect of their innocencie and humilitie) for their parts are content to put vp abuses and iniuries, yet their Angels may take iust reuenge by smiting them (as they did *Herod* in this Chapter) with heauy punishments for their offences.

2. This may teach vs humilitie; for if Angels high and holy serue vs, let vs not thinke it any bad or base dutie to^l serue one another in loue.

3. Wee may learne from hence to behaue our selues in open and in secret places after a reuerent and seemely manner, as being spectacles vnto glorious Angels, which are^m witnesses and obseruers of all our words

g *Gen. 22. 12.*

h *Luke 1. 31.*

i *Luke 16. 22.*

k *Mat. 24. 31.*

l *Galat. 5. 13.*

m *Bucan. loc. com. 112. Angel. quest. 11 art. 3.*

q 1. Cor. 11. 10.

o Perkins ex-
pos. Creed tit.
creation of
Angels.

p Psal. 144. 3.

q Rom. 8. 28.

r Psalm. 8. 6.

[L. Pet. 3. 11.

t Iohn 14. 2.

u Soliloq. c. 27.

x Esay 62. 2.

y Revelat. 12. 9

z 1. Pet. 5. 8.

a Philip. 2. 15.

b Mat. 5. 33.

c Psalm. 3. 11.

d Zacha. 3. 6. 7.

e Rom. 12. 25.

and deeds. To this purposeⁿ Paul saith, that the woman ought to haue power on her head, because of the Angels. ° That is, not onely the Ministers of the Church, but Gods heavenly Angels, which daily wait vpon his children and guard them in all their wayes.

4. This ought to stirre vs vp vnto the Lords praise, saying with P David, Lord, what is man, that thou hast such respect vnto him; or the soueraine of man, that thou shouldst so regard and guard him? Alas, all flesh is grasse, and man is like a thing of nought; yet behold if hee truly loue God, all things are for his good, for God is his father, the Church his mother, Christ his brother, the holy Ghost his comforter, Angels his attendants, all other creatures his^r subjects, the whole world his^r Inne, and heaven his^r home. I will end this obseruation with a meditation ofⁿ S. Augustine.

O Lord, thou makest thy spirits messengers for my sake, to whom thou hast giuen charge ouer me to keepe me in all my wayes, that I hurt not my foote against a stone. For these are the watchmen ouer the^r walles of the new Hierusalem, and of the mountaines about the same, which attend and keepe watch ouer the flocke, lest hee as a Lion make a prey of our soules, while there is none to deliuer; he, I meane that old^r serpent, our aduersarie the deuill, who walketh about as a^r roaring Lion seeking whom he may deuoure. These Citizens of Hierusalem about walke with vs in all our wayes, they goe in and out with vs, diligently considering how godly and how honestly wee doe walke in the^r midst of a naughty and crooked generation, how earnestly wee seeke the^bkingdome of God and the righteousness thereof; with what^c feare and trembling we doe serue thee, and how our hearts^d reioyce in thee, O Lord: those which labour they strengthen; those which rest they protect, such as fight they encourage, they crowne such as overcome, they reioyce with such as^e reioyce, such I meane as reioyce in thee; and they suffer with such as suffer,

suffer, I say with such as suffer ^f for thy names sake: great is the care which they haue of vs, and great is the affection of their loue toward vs, and all this for the honour of thine inestimable good will, wherewith thou hast loued vs: for they loue those whom thou doest loue: they keepe those whom thou doest keepe: they forsake those whom thou doest forsake: neither can they abide such as worke iniquitie, because thou also ^s hatest all them that worke iniquitie. When wee doe well, the Angels reioyce, but the deuils are sad: when wee doe ill, the deuils reioyce, but the Angels are sad: grant therefore, good Lord, that they may alwayes reioyce ouer vs, that both thou alwayes mayest be glorified in vs, and we may be brought with them into thy fold, that together wee may praise thy name, O creator both of men and Angels.

To the second *quære*, whether beside the generall protection of all Angels in common, *euery particular man hath one peculiar Angell for his guard*; I finde that many learned and ancient Doctours hold the affirmative part. So ^h S. Basil categorically, *so euery one that beleeueth in Christ an assistant Angell is appointed, vnlesse wee driue him away from vs by our wicked actions*; for as *smoke driueth away bees, and stinck doues*: so *silly sinne the Angell the keeper of our life*. The which assertion hee confirmes ⁱ elsewhere more at large by diuers testimonies of holy writ. So ^k S. Hieroms, *that euery one of vs hath his Angell, many places of Scripture teach, as namely that of Christ, Matth. 18. 10. See that yee despise not one of these little ones, for I say vnto you, that in heauen their Angels alway behold the face of my father, &c.* As also that which is recorded, Acta 12. 15. *It is Peters Angell*: So ⁱ Chrysostome, *euery faithfull one hath his Angell*: in deepe at the first holy Angels were according to the number of the nations, but now not so, but according to the number of the faithfull. So ^m Theophylact, *all men, especially the faithfull haue their Angels*. So ⁿ Gregory Nyssen speaking of this argument, inlinuates that it was ordina-

f 1. Pet. 4. 14.

g Psalm. 5. 5.

h In Psalm. 33.
& 48.

i Lib. 3. contra
Eunomium cir.
prin.
k Com in Esaia
66.

l Hom. 3. in
1. Coloss.

m In Mat 18.
n In vita Mo.
ses.

rily holden of the fathers, a true speech hath descended vnto vs, by which we beleene that our nature since our fall into sinne, is not altogether forlorne of the diuine clemencie, neither left without his succour, but that then also there is giuen to euery man one of the Angels as an helper and protector. So ^o Primasius, vnto euery man (as the Doctours say) there is generally giuen an Angel for his custodie, and this either from his birth, or rather from his baptism. Vnto these fathers I might adde ^o Origen, ^o Iustine Martyr, ^o Clemens Alexandrinus, ^o Aug^ostine, ^o Eusebius, &c. As also most of the ^o Schoolemen, and ^o many Protestant Diuines.

Yet for mine owne part I say (*saluo semper meliore iudicio*) with Calvin *Institut. lib. 1. cap. 14. 4. 7. An singulis fidelibus singuli Angeli sint ad eorum defensionem attributi pro certo asserere non ausim*: and my reason is, for that I see not any cleare ground in holy Bible for such an assertion. The two chiefe places in the iudgement of all Diuines as well ancient as moderne, are Mat 18. 10. and Acts 12. 15. The first whereof (as ^o Caietan and ^o other popish expositours obserue) proues not evidently that euery little one hath one peculiar Angel for his guardian in particular, but onely that all are appointed ouer all in generall, as the Scripture construeth it selfe Luke 19. 10. Saying of euery one of those little ones which turne from their sinnes, that all Gods holy Angels reioyce at it: and as for the words of the Disciples alotted at the sudden newes of Peters comming, it is not he, but his Angels; ^o answer is made, that this allegation is a very slender prooffe, because the Disciples in *Marias* house being amazed vpon the strange report of *Rhoda*, spake they knew not what: so we might proue that the Saints departed may dwell in tabernacles, because ^b Peter said, Lord, let vs make Tabernacles, one for *Moses*, another for *Elias*: and whereas it is further objected that they spake after the common opinion of men in that age; we reply that in those dayes it was a receiued opi-

nion

^o In Heb. 1. 14.

^p Hom. 8. in Gen.

^q Quæst. 30.

^r Strom. 6.

[Solidog. ca. 27.

^t De preparat.

^u Euang. lib. 13.

cap 7.

^u In 2. sent.

dist. 11.

^x Salkeld

treat. of An-

gels chap. 44.

^y Com. in loc.

^z Ambros.

Comp^a Etif.

apud S. Senen.

Bibliothec. lib. 6.

annot. 77.

^a Diering left.
6. in Heb.

^b Mat. 17. 4.
Marke 9. 5.

nion that dead men did walke, as it appeares by ^c Herod, who thought our Saviour was *Iohn Baptist* risen againe from the dead. *Vox populi* is not alway *vox Dei*, common errors are no certaine rules of truth: and what if that place were so manifest as they could wish it, why might it not be construed thus, it is *his Angell*, ^d that is, some Angell which Almighty God hath sent for his deliuerance, this being according to the Scripture more then that, to haue it his particular Angell; so the present text here, *behold the Angell of the Lord was there present, and a light shined in the prison, and hee smote Peter on the side, and stirred him vp, saying, arise vp quickly, and his chaines fell from his hands, &c.*

c Mat. 14. 2.

d Calvin Instit.
lib. 1. cap. 14.
§. 7. & com. in
loc.

The Gospell. MAT. 16. 13.

When Iesus came into the coasts of the city, which is called Casarea Philippi, &c.

THis Scripture being a dialogue betweene Christ and his Apostles, of it owne accord falleth into two questions, and two answers vnto those questions.

1. Quest. *Whom do men say that I the sonne of man am?* answer, *some say thou art Iohn Baptist, &c.*
2. Quest. *Whom say yee that I am?* answer, *thou art the Christ the sonne of the living God: the which answer*

is commended, blessed art thou Simon, &c.
rewarded, vpon this rocke I will, &c.

Casarea Philippi.] There were two *Casareas*, one called ^e *Stratonis* vpon the mediterrane sea, which Herod sumptuously built in the honour of *Augustus Caesar*, another called *Casarea Philippi*, ^f founded by *Philip* (^g brother of *Herod* the tetrarch who beheaded *Iohn the Baptist*) in honour of *Tiberius Caesar* at the foote of Libanon.

e Iosiph. antiq.
lib. 15. cap. 13.
& de bello iudaico lib. 1.
cap. 16.
f Ioseph. antiq.
lib. 18. cap. 3.
g Hierome,
Anselm.

h *Aretius.*
Marlorat.
Iansenius.

i *Ardens.*

k *Dierx con. 1.*
in fest. Pet.
& Pauli.

l *Rom. 10. 18.*

m *Theophylact.*
Iansen.

n *Euthym.*
Kabamus.

o *Caietan.*
Ardens.
Iansen. ex
origine.

p *Aretius.*

q *Theophylact.*
Euthym.

r *Matt. 27. 63.*

s *Iohn 8. 48.*

t *Matt. 11. 19.*

u *Luke 9. 18.*

Libanon. *Philipp* built,^h or rather repaired and enlarged this Towne out of his seruiceable loue to *Cesar*, but yet for his owne glory hee did adde a *Philippi* to *Cæsarea*. The Papists in mingling the blood of their Saints with the precious blood of our Saviour, and in making themselves also (by relying too much vpon their owne merits) halfe mediators, and ioint purchasers of saluation with Christ, haue set vp in the Synagogue of Antichrist as it were a *Cæsarea Philippi*. The Iesuited Papists especially swearing to the Kings Supremacie, with a Romish equiuocation, or Spanish reseruatiō, addea *Philippi* to *Cæsarea*. This asⁱ some thinke, was the City where the Kings in old time receiued their tribute, and therefore the King of heauen aptly required of his disciples in the very same place *tributum confessionis*:^k or it may be that Christ exacted this confession of faith in the coasts of *Cæsarea Philippi*, to signifie, that his Apostles should not only preach the Gospell among the Iewes, but also that^l *their sound should goe through all the earth, and their words vnto the ends of the world*: or he made this demand farre from Hierusalem out of the Scribes and Pharisees hearing,^m that they might the more fully and freely confesse what they thought of him.

Whom doe men say. He did not aske this question as beingⁿ ignorant hereof himselfe, but to teach other, especially his Apostles, & such as hold the like place, not to be^o negligent in examining what opinion the world conceiueth of them, that if they heare ill, they may labour to cut off all iust occasions of so bad a report: if well, indeuour to deserue and preferue the same to Gods and the Gospels honour: ^p or he began with this *quare*, *whom doe men say?* that he might hereby come the better vnto that other, *whom doe ye say?* hee did not enquire what the^q Pharisees or Priests say, for they reputed him a^r deceiver, a^s Samaritan, a^t glutton, & drinker of wine, but he doth aske what the people say, for so^u *S. Luke* doth expound *S. Matthew*, *whom say the people that I am?*

The

The [son of man.] He did ordinarily vse this stile speaking of himselfe for ² three causes especially, 1. To put vs in minde how much he did abase himselfe for our sake, *I who being in the forme of God, made himselfe of no reputation, and tooke on him the forme of a servant, and was found in shape as a man.* 2. To confute the ² Manichees, and other Heretikes denying his humanitie. 3. By his example teaching vs how we should thinke and speake of our selues with humilitie.

Some say that thou art Iohn Baptift, some Elias, some Ieremias.] ^a They who conceiued hee was Iohn Baptift, agreed with ^b Herod the Tetrarch, for when hee heard of the fame of Iesus, hee said vnto his seruants, *This is Iohn Baptift, he is risen againe from the dead, and therefore great workes are wrought by him:* other thought him *Elias*, for that he did so sharply rebuke all degrees of men in his ^c preaching: other said that he was *Jeremy*, for that he was indued with excellent knowledge, which hee learned of no man, and that as ^d *Jeremy* from his childhood.

^e Hence we may learne, that the rumors of the vulgar sort are most vsually false, Bugs (as one ^f said) to feare children and fooles. Againe we note here, ^g that there were sundry discrepant opinions of Christ among those who were not of his schoole, *some said he was Iohn Baptift, other Elias, other Ieremias:*

Scinditur incertum studia in contraria vulgus.

But his owne Disciples agreed all together in one truth, one speaking it, and all according in it.

Now the reason why men erre so much, and haue so many Creedes almost as heads, is, because they be men; for ^h all men are liers, and being left vnto themselues are ⁱ not able to thinke any thing which is good. The Philosophers ingenie was great, and industrie greater, yet because they were not guided by Gods spirit, their ^k imaginations were so vaine, that (as ^l *Augustine* notes) *alijs atque alijs, aliud atque aliud opinati*, Schollers of the same

x *Ardens.*

y *Philip. 2.6.*

z *Aug. l. i. c. 46.*

a *Theophylact.*

b *Matth. 14.1*

c *Matth. 3.*

Luke 3.

d *Jeremy 1.5.*

e *Ardens.*

f *Socrates.*

g *Steph. Gard.*

Ser. before

King Ed 6.

ann. 1550.

Id. m. Iansen.

con. cap. 66.

h *Ty. al. 116. 10.*

i *2. Cor. 3. 5.*

k *Rom. 1. 27.*

l *Li. 8. de Ciuit.*

Dei. cap. 3.

m Idem lib. 18.
De Cimit. Des,
cap. 41.

n Theodor.
Bibliander de
rat. temp. pag. 1.
O Ann. 1. m
Matth. 21.

p Gen. 11. 19.
q Lucet.

r Ephes. 4. 3.

f Hieron. in loc.

t Psalm. 62. 9.
u Maldonat. ex
Augustin. &
Chrysost. in lcc.
Id. m Tanf. in
con. cap. 66.
x Steph. Gar-
diner ubi sup.
y Anselm.

same Schoole differed among themselves, ^m *disseferunt à magistris discipuli, & inter se condiscipuli*, neuer agreeing in any thing but in the vnitie of vanitie. The tale-tell Astrologers and Chronologers are so constant in their vnconstancie, that it is truly said of them, ⁿ *inter horologia magis conuenit quam inter exaltos temporum, calculatores.* ^o Erasmus hath observed the like of the Rabbins, and all Hereticks are in the same predicament, for being once run out of Christs Schoole, they be diuided among themselves, hauing confused language like to the builders of *Babel*, and contrary tales like to the wicked accusers of *Susanna*. ^q *Suauis mari magno, &c.* quoth a Poet, It is a view of delight to stand on the shore and to see Ships toiled with a tempest on the Sea: or in a fortified Tower to behold two battels ioyne vpon a plaine: but it is a greater pleasure for the minde of man to be firmly sealed in the certaintie of truth, and from thence to descry the manifold perturbations, erreurs, wauerings and wanderings vp and downe of othier in the world. Blessed is *Peter*, and blessed are all such, as ^r *endeuour to keepe the vnitie of the spirit in the bond of peace, confessing one Lord, one Faith, one Baptisme.*

Whom say ye that I am] As who would say, men hate diuers, yea peruerse iudgements of me because they be meere men: but what say ye which are more then men, as being directed by the spirit of God. For *S. Hierome*, *Ardens*, *Anselme*, *Druthmarus* vpon the place haue noted an *antithesis* here, *prudens lector attende, quod ex consequentibus texinque sermonis; Apostoli nequaquam homines sed dij appellantur.* The sonnes of men as being ^t lighter then vanitie it selfe, haue many fond imaginations of mee, but I would know of you which are the sonnes of God, of you which haue seene my wonders, and heard my words, of you which haue long conuersed with me, *whom say ye that I am*? *Simon Peter* as the ^u mouth of the rest, and ^x head man of the quest, answered for ^y all the company, saying *thou art that Christ the sonne*

sonne of the living God, a short, but a sweet confession, comprehending in one sentence the whole Gospell of Christ as well concerning his natures, as his offices: he confesseth his natures, in affirming *thou which art the sonne of man, art also the sonne of the living God*: his offices, in auowing, *thou art that Christ*.

It is a wittie saying of ^a Bernard, *Fides linceos habet oculos*, and therefore *Simon Bar-Iona*, though he beheld Christ with his corporall eyes in the forme of a seruant as the sonne of man, yet with his spirituall eyes of faith he perceiued that he was also the sonne of the living God. The Lord is tearmed a *living God*, to distinguish him from Idols, which are dead Gods, ^b *hauiing mouthes and speake not, eyes and see not, eares and heare not, neither is there any breath in their mouthes*. And for as much as Angels and Kings are stiled Gods in holy scripture, to distinguish him also from these living Gods, he is called the *living God*, ^c in whom all other Gods liue, and moue, and haue their being. And because Saints are called often sonnes of God, he is tearmed, ^d *ὁ υἱος the sonne*, ^d insinuating, that Christ is not a sonne of God by grace, but the sonne of God by nature, that ^e *only begotten sonne of God*, ^e *ὁ μονογενης*. As for his offices, it is said ^f Emphatically, that Iesus is ^f *ὁ χριστος*, not a Christ onely, but also the Christ, or, that Christ euen the promised Messias of the world, for so that word is expounded Iohn 1.41. *We haue found the Messias, which is by interpretation the Christ*. Iesus then is that anoynted of God, anoynted with oyle of gladnes above his fellowes, our anoynted King to gouerne vs, our anoynted Prophet to teach vs, our anoynted Priest, who did suffer and offer vp himselfe for our sinnes, and for the sinnes of the whole world. ^h *Aaron* the Priest was anoynted, ⁱ *Elisa* the Prophet anoynted, ^k *Saul* the king anoynted. In the Sauiour which is Christ, all these meet, that he might be a perfect Sauiour of all, he was all. A Priest after the order of *Melchisedeck* Psal. 110.4. A Prophet, to be heard when

^a Melanct.
Marlorat.
Beza.

^a Serm. 1. in
Epiphan.

^b Psal. 135. 16

^c Acts 17. 28.

^d Theophylact.
Caictan.

^e Iohn 3. 16.

^f Aretius.
Erasmus.

^g Heb. 1. 9.

^h Leuit. 8. 12.

ⁱ 1. King. 19. 16.

^k 1. Sam 10. 1.

when *Moses* should hold his peace, Deut. 18. 18. *A King* to saue his people, whose name should be *the Lord our righteousness*, *Jeremy* 23. 6. *Dauids* Prielt, *Moses* Prophet, *Jeremyes* King, and these formerly had met double, two of them in some other; *Melchisedeck*, King and Prielt; *Samuel*, Prielt and Prophet; *Dauid*, Prophet and King, neuer all three, but in him alone, and so no perfect *Christ* but he: but he all, and so perfect. Thus in *S. Peters* confession every particle and article hath his force, *thou which art the sonne of man*, as being borne of *Mary* the Virgin, *art the Christ the sonne of the living God*. *S. Luke*¹ reports that *Peter* answered the *Christ* of God, and ^m *S. Marke* sayth onely, *thou art Christ*, whereas our Euangelist here, *thou art the Christ, the sonne of the living God*,ⁿ but all in effect is one, seeing *Christ* alone is the whole: for he that confesseth thoroughly *Christ*, is thoroughly a Christian, and doth hereby confesse him to be the son of God, and sauiour of men, euen that anoynted^o Bishop of our soules, who ^p dyed for our sinnes, and is risen againe for our Iustification, and ^q appeareth in the sight of God for vs as our agent and ^r aduocate.

Blessed art thou Simon Bar-Iona] vpon *Peters* answere, *thou art the Christ the sonne of the living God*. *Iesus* replyed after this sort, ^t as if he should haue sayd, I am the naturall sonne of God, as *thou art the sonne of Iona*. Mystically *Simon* signifieth obedience, and *Ionas* a doue: to ^u signifie that every Scholler in *Christis* Schoole must haue these two properties, obedience, and simplicitie. Curious pride is a great let in Christianitie, ^v *God* resisteth the proud, and giueth grace to the humble. The Philosophers in ^x professing themselues to be wise, became fooles, and were so far from acknowledging *Iesus* for the son of God, as that the preaching of *Christ* crucified seemed foolishnes vnto them, 1. Cor. 1. 23. ^y or *Simon* is called the sonne of a doue, because flesh and blood reuealed not this mystery, but the holy spirit which appeared in the likenes of a doue, Matth. 3. 16. or as ^z *Hierome*,

Bar-Iona

l *Luke* 9. 10.
m *Marke* 8. 29.

n *Steph. Gardiner* vbi sup.

o 1. *Pet.* 2. 25.
p *Rom.* 4. 25.
q *Heb.* 9. 24.
r *Iohn* 2. 1.

s *Christof. Theophylact. Iansen.*

t *Ste. Gardiner.*

u *Iames* 4. 6.

x *Rom.* 1. 22.

y *Erasmus.*

z *Com. in loc.*

Bar-Iona is put for Bar-Iohanna the sonne of Iohn, as Christ in the 21. Chap. of S. Iohns Gospel at the 15. verse. Now Iohanna signifies the grace of God, insinuating (as the same Father and ^a other Doctours obserue) that Peter in vnderstanding this hidden mystery was the son of grace, so Christ in the words immediatly following. *flesh and blood hath not opened that vnto thee, ^b not my flesh and blood, for if thou looke vpon me with a corporall eye, thou seest a man and nothing else: not thy flesh and blood, non consanguinei ^c thy father and thy mother taught it not, ^d this knowledge comes not from other men, or from thy selfe, no flesh and blood, ^e that is the will and wit of man (as Paul Galat. 1. 16. I communicated not with flesh and blood) I say the wilddome of man hath not opened this vnto thee, but my father which is in heauen, as ^f Leo the great glosseth it, non opinio te terrēna sefellit, sed inspiratio celestis instruxit. Faith is the worke of God, and ^h no man knowes the sonne but the father, and no man commeth vnto me except my father draw him, Iohn 6. 44. Blessed art thou therefore Simon Bar-Iona, because my father which is in heauen hath inspired this confession into thee: blessed art thou here, yet more blessed hereafter, as hauing hereby the ⁱ promises of the life present, and of that which is to come. So truth it selfe telleth vs expresly, ^k this is eternall life to know God, and whom he hath sent Iesus Christ. He that is a true beleeuers ^l blessed in the City, blessed in the field, blessed in his going forth, and blessed in his comming home, blessed in the ^m labours of his hands, in the fruit of his ground, in the flocks of his sheep, blessed in his wealth, and blessed in his ⁿ woe, blessed in his health, and blessed in his sicknesse also, for the Lord will comfort him when he lyeth sick vpon his bed, and make his bed in his sicknes, Psalm. 41. 3. blessed in all his life, blessed in his houre of ^o death, and most blessed in the day of Iudgement, when he shall haue perfect consummation of blisse both in body and soule,*

^a Anselm.
Lanfen.

^b Hilarius.

^c Anselm.
^d Ardens.
^e Euthym.

^f Ser. 2. in nat.
Pet. & Paul.

^g Iohn 6. 29.
^h Math. 11. 27.

ⁱ 1. Tim. 4. 8.
^k Iohn 17. 3.

^l Deut. 28.

^m Psalm. 123.

ⁿ Psalm. 119. 71.

^o Apoc. 14. 13.

oule, Come yee blessed inherit yee the kingdome, &c.

Upon this rock will I build my Church. Stephen Gardiner preaching vpon this text before King Edward the 6. sayd, It is a marueilous thing that vpon these words the Bishop of Rome should found his Supremacy, for whether it be *super Petram*, or *Petrum*, all is one matter, it makes nothing at all for that his purpose: This place (quoth he) serues onely for Christ, and nothing for the Pope; but afterward in the dayes of Queene *Mary*, reading this Scripture with the Popes owne spectacles, he maintained that the bishop of Rome was the supreme head of the Catholick Church, and he bloodily persecuted all those which held the contrary doctrine. And after him in our age *Bellarmine*, *Baronius*, and other Papiſts of most eminent note for learning, cite this text as a pregnant testimonie, to proue S. Peters Lordship ouer the rest of the Apostles, and so (though inconsequently) the Popes vnlimited Iurisdiction ouer all the Bishops in the world, wherein (as our Diuines haue shewed) they contradict 1. the Scriptures, 2. the Fathers, 3. their owne writers, 4. their owne selues.

The Scriptures affirme plainly, that the Church is *built vpon the foundation of the Prophets and Apostles, Iesus Christ himselſe being the chiefe corner stone*, to wit, *a tryed stone, a pretious stone, a sure foundation*, and *other foundation can no man lay then that which is layed, which is Iesus Christ*.

The Fathers auow likewise that Christ is the rock vpon which his Church is built, so *S. Augustine* in many places of his works, *Petrus à Petra, non Petra à Petro, quomodo non à Christiano Christus, sed à Christo Christianus vocatur*: vpon this rock then I will build my Church, is nothing else but vpon my selfe *the sonne of the lining God I will build my Church, adificabo te super me, non me super te*, and where-as hee did once contrtrue this of *Peter*, he *retracted* his opinion, and expounds it of Christ, *Hierome*, *Gregory the great*.

^b *Prima.*

p Fox Martyr.
example of
Iohn Rogers
Martyr.

q De Rom. pon.
lib 1. cap. 10.
r Tom. 1. ad an
34. fol. 207.

f Ephes. 2. 20.

t Esay 28. 16.
u 1. Cor. 3. 11.

x Tract. 124. in
Ioan. & ser. 13.
de verbis dom.
secundum Mat.

y Petra. lib. 1.
cap. 21.

z C. m. in A-
mos 6.

a Moral lib. 31.
c. p. 34.

^b *Primasius*, ^c *Anselme* accord in the same iudgement.

Other of the most ancient Fathers interpret it thus, *upon this rocke*, that is, vpon this faith, as being a firme rocke, vpon this confession (*thou art the sonne of the liuing God*) I will build my Church, and hell gates shall not preuaile against it. So ^d *S. Ambrose*, *fundamentum ecclesia fides est*: so ^e *Chrysostome*, vpon this faith and confession I will build my Church, *fortis de fidei petra est, propter quam Simon dictus est Petrus*: so ^f *Theophylact*, this confession is the foundation of all such as beleeue: so ^g *Gregory Nyssen*, *delect. testimon. ex vet. testament. de sanct. trinit. contra Iudeos*, vpon this rocke, that is, vpon this confession of mee to be the sonne of the liuing God: so ^h *S. Augustine*, vpon that which thou hast acknowledged and said, I will build my Church: so *Cyril*, and *Hilarius*, and other Doctours *apud Maldonat. in loc.* In one word, *Ionas* sometime Bishop of *Orleanes* writes peremptorily, ^k *lib. 3. de cultu imaginum*, that many, yea most expound (*upon this rocke*) to be nothing else but vpon this confession of faith in saying *thou art the Christ, the sonne of the liuing God*: so that I am occasioned here iustly ^l to returne *Campians* flourish vpon the Papist, *pactes ad miseris, captus est: exclusis, nullus est.*

Their owne writers in their commentaries vpon this text accord with vs and the Fathers about this exposition, as namely *Hugo Cardinal*, *ord. gloss. Dio Carthusia*; *Soarez. Epif. Comimbricensis*; *Iohan. Aboreus*; *Iohan. Ferrus*, *Alphon. Testatus*, and many more. I conclude this obseruation with ^m *Ambrose*, Christ denied not to his Disciple the grace of this name that he should be called *Peter*, because he had solidity of constancy, and stedfastnes of faith of the rocke: endeavour therefore that thou maist also be a rocke; seeke the rocke, not without thee, but within thee: thine act is thy rocke, thy minde is thy rocke, let thine house be buik vpon this rocke, that it may not be beaten with any stormes of spirituall wickednes: faith is thy rocke, faith is the foundation of the

E Church,

^b In *Ephes. 3.*
^c In *loc.*

^d *Lib. 6. in Luc. cap. de inter. Iesu.*

^e *Hom. 55. in Mat.*

^f *Idem operis imperf. hom. 7.*

^g In *loc.*

^h *Inter opera Nyssen. Latin. Basilie. f. 255.*

ⁱ *Exposit. in Epist. Ioan. tract. 10.*

^k *Habetur in monument. patrum, fol. 1578.*

See *B. Tonsal* ser. before *K. H. 8. on Palme Sun.* & letter to *Car. Poole*

apud Fox Martyr.

^l *Ret. 5.*

^m *Li. 6. in Luc. ca. de interrog. Iesu.*

n De Re. Pont.
lib. 1. cap. 10.
§. respond.
idem.

o Lib. & cap.
vbi sup. prefat.
Tom. 1. & eat.
cap. 1.

p Com. in Mat.
16.

q In loc.

r In loc.

s In loc.

t Dialog. 1.

u Defence of
Apolog. part.
6 chap. 5. diui-
sion 2.

x D. Mortons
Apolog. part.
2. cap. 21. ob-
iect 5.

Church, if thou be a rocke, thou shalt be in the Church, because the Church is vpon a rocke, &c.

ⁿ *Bellarmino* being compassed about with such a cloud of witnesses, answereth by distinction, affirming that faith as it is considered in it selfe is not the foundation of Gods house, but as it hath a relation vnto the person of *Peter*: in which assertion hee contradicteth himselfe elsewhere both alleading often and approuing also the saying of *Augustine*, *Domus Dei credendo fundatur, sperando erigitur, diligendo perficitur*. As to make an house (saith hee cap. 1. catechis.) it is needfull first to place the foundation, then to raise the walles, and last of all to couer it with the rooffe, and so doe these things there be some instruments necessary: so to make in our selues the building of saluation, we need the foundation of faith, the walles of hope, the rooffe of charitie, and the instruments are the most holy Sacraments. It is *Bellarmino*s opinion then in that place, that faith in abstracto considered without any mention of any relation vnto *Peter* is the foundation of our iustification and eternall saluation. Now the vniuersall Church, and every particular temple of the holy Ghost (as *Theophylact* obserues) haue one and the same foundation, and that is faith, and that faith is not the personall and particular faith of *Peter* alone, for hell gates (as *Abulenſis* noteth) haue preuailed against it, and *Lira* telleth vs that many Popes haue beene Apostataes, and *Io. Arboreus* confesseth honestly that *Romanus Pontifex potest esse schismaticus & hereticus*. It is a lilly shift of *Alanus Copus* to say that *Peter* denied not the faith of Christ, but, his faith saued, he denied no more then Christ: for as reuerend ^u *Jewell* acutely replies, by this pretty trick a man may haue both Christ without faith, and also faith without Christ. The fathers then in making faith the foundation of Gods house, meane the common faith (of which a confession is made here by *Peter* as the mouth of his fellowes, and type of the whole Church) it is the ^x Creed

of

of the Apostles, and not the singular beleeve of *Peter* only. Saint *Paul* told his Ephesians that they were built upon the foundation of the Prophets and Apostles, *Iesus* Christ himselfe being the chiefe corner stone; y that is, vpon Christ as being the foundation of the Prophets and Apostles, vpon that² faith and doctrine which the Prophets and Apostles taught in the² old and new Testament, the summe whereof is brietly this, that *Iesus* is that Christ the Sonne of the liuing God. The same *Paul* in the same letter affirms that there is but one Lord, and but one faith: *Vna* (quoth^b *Aquino*) *ratione obiecti, sed diuer(a) ratione subiecti*, faith in regard of her especiall object is but one, because there is but one Lord the Sonne of the liuing God; but it is diuers in respect of diuers beleeuers, all which are *Peters* and liuing stones in the building of Gods house, 1. Pet. 2. 5. If *Bellarmine* then vnderstand by the faith of *Peter* that generall faith that was in all the Apostles, who did all by *Peters* mouth confesse the same: then are they all by Christs answere made foundation-stones of the Church as well as *Peter*. It is certaine that Christ had his Church from the beginning of the world built vpon the foundation of the Prophets, himselfe being the corner stone set vp in the most conspicuous place thereof, and a head-stone in the very top and highest part of all, and therefore he speaks in this text of the continuance and enlarging of his Church among the Gentiles by the ministratiō of his Apostles.

Among other contradictions of the Papists, it is an axiome receiued in their owne^d schoole, *symbolica theologia non est argumentatiua*, that is, wee may not fetch an argument in diuinitie from allegories and metaphors, vnlesse wee can elsewhere shew that the same thing is taught in a literall sense: but the Papists are not able to produce so much as one Scripture where *Peter* is expressly called the foundation of the Church, ergo to raise his absolute Monarchie vpon the bare metaphor of a

y Lombard.
Anselm, Cuius-
tan, in Ephes. 2.
2 Salmeron in
2. ad Ephes.
dist. 6.
2 Ambrosius in 2.
ad Ephes.
b 2. 2. 2. Quæst.
4 art. 6.

c D. Fulg. in
loc.

d Thom. 1. part.
quæst. 1. art. 10.
et Caiet. ibid.

c Esay 19.2.

rocke, is not to build on a firme rocke, but vpon the sicke sand: how they further oppose the Fathers, and Egyptian-like fight one against another in their expositions of this place, see Doctor Fulke in loc. D. Surtis, de Rem. Pon. lib. 2. cap. 2. 3. 4. D. Morton Apolog. cat. part. 2. lib. 5. cap. 21. 22. M. Mason tract. of consecration lib. 4. cap. 2. but especially Casaubon, Exercit. 19. ad Annot. Eccles. Baron, where you shall finde every word of this our text examined most exactly:

The Epistle, ACTS 11. 27.

In those daies came Prophets from the City of Hierusalem vnto Antioch, &c.

THE contents of this text are dearth and death; the dearth is generall, a great dearth throughout all the world: the death is particular, of one person onely, to wit, of James the brother of Iohn, whose memory we celebrate this day.

1. Gods iustice in punishing the wicked, with a dearth, and that a great dearth, and that throughout the world.
2. Gods mercy in preserving the godly, foretelling it by his Prophet Agabus, and so consequently preventing the rage of it by the provident care and charitable contributions of Disciples and brethren.

In the death ob-
serue the
Murtherer, Herod the King.
Martyr, James the brother of Iohn.
Matter, or cause why, for that he was of the Church.
Manner, with the sword.

Dearth is one of Gods foure sore iudgements, Ezechiel 14. 21.

cl. 14. 21. Barrennes of the ground is a maine string of his whip against sinne; when (saith he) *the land sinneth against me by committing a trespasse, then I will stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine upon it.* If yee will not obey mee, not hearken vnto my commandements; *I will make your heauen as iron, and your earth as brasse, your strength shall be spent in vaine, neither shall your land giue her increase, neither shall the trees of the land giue their fruite:* Famine then is brought vpon a kingdome by Gods appoyntment; and that for the sinnes of the land: and surely Saint Luke points at the causes of this vniuersall dearth in saying it came to passe in the dayes of *Claudius Cesar.* For by the worlds Emperour wee may iudge much of the worlds estate, the vices of Princes first infect the nobles, and then afterward the nobles infect the gentlemen, and the gentlemen in fine corrupt the commons, *«quatis rex, talis grex,* such prince such people. It is reported of this *Claudius* that he did *indulgers coniuijs & concubitus effusissime.* growing thorough his intemperance so dull and vnfit for any good service, that his^m mother vsed to say *he was a monster of men, a worke of nature begun, but not finished:* he got his Empire by corrupting the souldiers, and during his reigne he serued his belly, committing all vncleannesⁿ even with greedines, no marvaile then if the Lord sent a dearth in the dayes of *Claudius*, no wonder if he denyed the fruites of the ground vnto such a drunken and dissolute generation: in our age moe then one *Claudius* reignes, there be many Kings of good fellows in the world; drunkennes domineers in every place (the country village not excepted) abusing the manifold blessings of God in wantonnes and idlenesse: and therefore wee may feare iustly, that the Lord ere it belong will send some *great dearth* among vs, as he did in the dayes of our forefathers: he hath already whet his sword, and bene his bow, and prepared his arrow to shoote at vs,

f Ezech. 14. 13.

g Levit. 26. 19.
Dent. 28. 23.h Amos 3. 6.
i Gualter in l. c.k Traian symb.
viti Resuer. in symb.
l Xiphilin in vita Claudij
m Sueton. in Claudio.

n Ephes. 4. 19.

o Psalm 7 13.

p Lake 10.1.

q Dent. 28.17.

r See Lorin. in
loc. cy in Act. 7.
11.[Jerem. La-
ment. cap. 4.9.t De re milit.
lib. 3. cap. 3.u Galen. apud
Lorin. in loc.x Ser. 3. contra
diuites auaros.

he hath in these latter yeares turned our winters into
sommers, and our sommers into winters, so that where-
as Christ said *the harvest is great, and the labourers are
few*: wee contrariwise, the labourers are many, but the
haruest is little; he hath in the Spring nipped the fruites
of our trees, and in Autumne taken away the flocks of
our Sheepe, hee hath also cursed our basket and our
dough, in so much as the poore haue long felt a dearth,
and the rich also begin to feare a famine, the which is
the most grievous of all the foure fore iudgements of
God, for the noysome beasts and the sword kill in a mo-
ment, but there be many lingering dearths in a dearth, as
the Prophet in his lamentations, *they that be slaine with
the sword are better then they that be killed with hunger,*
and to the same purpose *Vegetius*; *ferro sanior fames*:
And as for the Pestilence, there was alwayes in nature so
wel as in name so great affinitie betwene *pestis* and *pestis*,
that (as Physitians and experience dayly teach) after a
great dearth ordinarily there followeth a great plague,
because men in a scarcitie of victuals are constrained out
of necessitie to feede on vnwholsome and vnflauorie
meates: in holie Bible wee find example that extreame
hunger made mothers murtherers, and so turned the
sanctuary of life into the shambles of death. Lamentat.
4. 10. *The hands of pitifull women haue sadden their owne
children, which were there meat in the destruction of the
daughter of my people.* Famine then as S. Basile termeth
it, is the top of all humane calamities, for whereas the
noysome beasts, and the sword, and the pestilence make
quicke dispatch out of misery: *fames diutius malum, pec-
us torquet, lenius tabefacit, sensim occidit.*

In this great dearth it is certaine that the godly suffer-
ed among the wicked, the good among the bad, the be-
leeuing Christians among vnbeleuing Gentiles: the
Church of Antioch (as we read in the former part of this
present Chapter) endued with many notable graces and
adorned with this eminent honour, that *the Disciples*
were

were first called Christians in Antioch, is afflicted now with a grievous dearth, I say now when her goods were partly taken away by the rage of persecution, and partly given away to relieve the poore brethren: all the world was infested with this dearth, and the Church (in these respects) more then all other of the world.

Now the reasons are manifold why God suffers his owne people to be crossed: 1. To bridle the lust of our flesh, that wee should not bee condemned with the world: 2. To teach vs patience, saying with holie Job, shall wee receive good at the hand of God; and shall wee not receive evil? 3. To shew, that he is as well able to deliver vs in aduersitie, as to keepe vs in prosperitie, Psal. 37. 19. The godly shall not be confounded in the perillous time, and in the dayes of dearth they shall haue enough. So wee finde here that God in his anger remembering mercy, comforted his Church in this vniuersall hunger-rot ouer all the world: first in foretelling it, and afterward by stirring vp the charitable mindes of good people to prevent the furiousnes of it as well in themselves as in other, he foretold this famine, for surely the Lord God will doe nothing, but hee reuealeth his secret vnto his seruants the Prophets. He foretold the Flood, vnto Noe, the destruction of Sodome, to father Abraham and righteous Lot, the dearth in Egypt, vnto Ioseph, Gen. 41. And here the Prophet Agabus not by starre-gazing, or figure-flinging, or coniuring, or any curious arte, but by the spirit signified that there should be great dearth thoroughout all the world, which also came to passe in the dayes of Claudius the Emperour.

It is objected heere which is said, Math. 11. 13. All the Prophets and the law prophesied vnto Iohn, how then could there be Prophets in this age? to this obiection answer is made, that the meaning of those words is, that Christ is the end of the law and the Prophets, and so consequently their office who prophesied hee should come, was at an end when Iohn the Baptiste had openly

preached

y Gualter.

x 1. Cor. 11. 32.

a Job 2. 10.

b Habacuc. 3. 1.

c Amos 3. 7.

d Gen. 6.

e Gen. 18.

f Gen. 19. 13.

g Caluin,
Salmeron,
Articularium.

h Musculus,

Aratius in

Mat. 11. See

Lerin in Act. 1.

17.

i Rem. 10. 4.

k Lombard.
Aquin. in
Ephes. 4.

l. Anselm. 2. 1. 2.
Beza. 1. 4. 20. 1.
Zanchius.

m Lorin. in loc.

u 1. Cor. 1. 22.

o Iustus.
Ionas.
Gualter.

preached that he was come; but there continued still in the Church other Prophets of another kinde, for Christ ascending vp on high gaue gifts vnto men, and ordeyned some to bee Apostles; and some Prophets, Ephes. 4. 11. Now these Prophets are such as interpret the words of the Prophets, as 1. Cor. 14. 4. *He that propheseth edifieth the Church*, and Mathi. 23. 34. *Behold* (saith our blessed Saviour) *I send vnto you Prophets*, that is, preachers. Or else the Prophets are such as by the powerfull instinct of the spirit foretold things to come, as the foure daughters of Philip, Act. 21. 9. And Agabus in this history. See further Epist. on S. Markes day.

Then came Prophets from Hierusalem vnto Antioch Happily to get some reliefe for the poore brethren in Iury; or else to confirme the new planted Church in Antiochia, for as the 2. Iemes required a signe, so the Grecians sought after wisdom. And therefore the Prophets in speaking with diuers tongues, and in foretelling things to come manifested exquisite wisdom among those conuerts, and thereby strengthened them in the faith: it is said here that many Prophets came from Hierusalem, and yet Agabus onely stood up, and signified by the spirit that there should be great dearth in all the world, hereby shewing that euery Prophet had his particular gift, and that in a certaine proportion according to the will of the spirit diuiding to euery man a severall grace, 1. Cor. 12. See Epist. 2. Sund. after the Epiphan. and 10. Sunday after Trinity.

Then the Disciples euery man according to his abilitie purposed to send succour There be two principall heads of Christianitie, faith, and good workes. The Disciples of Antiochia were so thoroughly conuerted vnto the faith of Christ, as that they receiued this honour to bee the first of all the world that were called Christians. And now they shew their faith by their good workes; in sending succour vnto the brethren in Iury. Faith is operative, made full, and fat, and faire by deeds of charitie,

for

for so *P. Luther* and *Chemnitzius* write, *fides est radix charitatis, & charitas est fructus fidei, fides efficit filius dei, charitas probat.* And it hath often beene objected againt the professors in our age, that our forefathers in the dayes of ignorance did more then they knew: but we living in the great light of the Gospell know more then we doe: many purpose much in their mind, and promise much also with their mouth, who faile notwithstanding in performance. The wilde vnthrif hath a purpose sometime to follow the workes of his calling diligently, yet either all the day bowling or bowzing hold him as a prisoner in his idleness: a factious schismaticke promiseth vnder his hand conformitie, yet sometime to please the people he runneth a course contrary to the proceedings of the Church: euen the best men haue their fallings and failings in this kinde, for after wee purpose to visit the sick, and to send succour vnto the poore brethren, either our pleasures abroad, or else profit at home keepe vs (often I feare) from so good a worke: but it is said of the Disciples here, that they did not onely purpose to relieue the distressed members of Christ among the Iewes, but also that they performed it indeed: so the text, *which thing also they did, and sent it to the Elders by the hands of Barnabas and Saul.* One said that hell is like to be full of good wifkes, but heaven full of good workes. If a good motion then arise in our minde let vs instantly cherish it, and if it breake forth into promise, let vs according to our abilitie performe it.

Worldly minded cormorants in a deare yeare desire to make the famine greater, *quanto estis, quanto astu,* how doe they sweat in braine and body to hoord vp corne to their neighbours hinderance, if these Merchants had the spirite of prophesie but one yeare they would afterward turne Gentlemen all the dayes of their life. But the Christians of Antiochia contrariwise being admonished by the Prophet *Agabus* of a great dearth in all the world, consult presently how to lessen & mitigate the

p. Chemnitz. loc. com. sic. de bonis operibus quæst.

q. Alsted. Synon. Theolog. lib. 3. loc. 17. r. Camden. epist. before his Britan.

[Guernara epist.]

t. Brentius in loc.

u Mat. 6. 25. 34

x Ephes. 4. 28.

y 1. Tim. 5. 8.

z Gen. 41. 36.
48.

a 1. Cor. 13. 14.

b Gen. 44. 12.

c 1. Sam. 17. 40

d Iohn 13. 29.

e Esdras. lib. 4.

cap. 1.

f Math. 5. 42.

g Lib. 1. de ser.
dom. in monte.

h 2. Cor. 9. 6.

the furiousnes of it, as well in other as in themselves; and this prouision and preuention is not against our ^a Sauiours precept, *be not carefull for your life, what ye shall eat, or what ye shall drinke, care not for the morrow*, because Christ in so saying onely forbids extraordinarie diffidence, not ordinatie prouidence, immoderate carking, not a moderate care: for every man must ² labour in his vocation, and ⁷ prouide for his owne, namely for them of his houlhold, otherwise he denyeth the faith, and is worse then an Infidell. If it be not lawfull to care prouidently for to morrow, wherefore should the ³ scripture magnifie the wiselome of Ioseph, in laying vp corne for seauen yeares to come. Wherefore did Salomon commend the good housewife Proverb. 31. 13. and send the suggard vnto the Rismire Proverb. 6. 6. Wherefore did ² Paul aduise fathers to lay vp for their children, wherefore had Benjamin a ^b sack, David a ^c scrip, Christ himselfe a ^d bag? See Epist. third Sunday after Trinity.

^e Aristotle requires in true liberalitie these foure circumstances,

especially } *quid*, what.
 } *quibus*, to whom.
 } *quando*, when.
 } *quomodo*, how.

The Disciples of Antioch obserued in their almes all these, first for *quid*, they gaue neither too little, which had been miserableness, nor yet too much, which on the contrarie had been prodigalitie; but every man sent succour according to his ability. Wee must in deed giue sayd ^f Christ *omni petenti*, but as ^g Augustine glosseth it sweetly *non omni petenti*, wee may not exhaust the fountaine of bountie, but so giue to day that we may likewise giue to morrow; and that not niggardly, for ^h *be that soweth sparingly, shall reape also sparingly, and be that soweth liberally, shall reape also liberally*.

2. The Disciples here gaue *quibus* vnto such as they should, in sending succour vnto the brethren who dwelt in

Ierury.

Tewry. Seneca sayd, *beneficia sine ulla detractu proxima,*
maior quam damus: as therefore they did not giue pro-
 fuse but according to their ability; so likewise not con-
 fuse, but addressed their almes vnto those who wanted
 most, and had deserued best of them. The brethren in
 Tewry had more need then Infidels in Antiochia; be-
 cause they were ¹spoyled of their goods as *Paul* wit-
 nessed in an Epistle to them. And these conuerts of
 Antiochia were debtors vnto the Iewes, ¹as hauing re-
 ceiuied the sweet comforts of the Gospel from them.
 It is our dutie to ²doe good vnto all men, especially to
 those which are of the household of faith, and among the
 household of faith about the rest vnto such as haue been
 our spirituall fathers in ³begetting vs vnto Christ. ⁴o If
 the Gentiles be made partakers of the Iewes spirituall
 things, their dutie is to minister vnto them in carnall
 things, as *Paul* told his *Corinthians*, if we haue sown
 vnto you spirituall things, is it a great matter if we reape
 your temporall things? This paterne condemnes excee-
 dingly the practise of some professors in our age, whose
 chiefe policie, yea pietie, consists in contriuing how to
 lessen the Clergy mans estate. The Merchants trade
 concernes our daintie dyer and brauery, the Lawyers
 occupation our goods, the Philistians art our body; but
 the Pastour hath a cure of our soules: now sayth Christ
 in the Gospel, *is not the life more worth then the meat;*
and the body then rayment? and the soule more pretious
 then all? and yet the carnall Gospellers enuy not the
 prodigious wealth of Merchants, of Lawyers, of Play-
 ers; all is well if the Priest be poore, this vpon the point
 is their only *Diana* both in publique parlie, and in priuat
 conference; they labour to decrease the Ministers wa-
 ges, and yet increase his worke: the which is like *Pha-*
roes oppressing Gods people mentioned *Exod. 3.* get you
 straw where ye can finde it, yet shall nothing of your labour
 be diminished. I know worldlings entertaine some Pro-
 phets kindly; but it is not as *Christ* sayd in the name of

i De benef.
lib. 1. c. p. 1.

k Heb. 10. 34.

l Brenius,
Caluini;
Acularius.
m Galat. 6. 10.

n 1. Cor. 4. 15.

o Rom. 15. 27.

p 1. Cor. 9. 11.

q Math. 6. 15.

r Math. 16. 26.

s Mat. 10. 41.

a Pro.

a Prophet, it is happily for that the Prophet is a kinsman, or a Gentleman, or a merry man, a good neighbour, a good fellow, a man of their owne humour; but a Prophet is not embraced of them *in the name of a Prophet*. The disciples of Antiochia because they received the Gospel of some Jewes, acknowledged themselves debtours vnto all Jewes: but vncharitable factious hypocrites in our time because they haue receiued a little hard vsage from some one Preacher, hate the whole reuerend order of the Cleargy for the same, *neminum his specialiter meus sermo pulsauit, generatim de singulis diffundit est, qui mihi iniquitatem suam indicant conscientiam: et multo peius de se quam de me iudicant.* *moda dicit in biolliuod*

3. For *quando*, they provided a medicine so soone as they heard of the maladie, when Agabus had signified by the spirit, that there should be great dearth in all the world, then the disciples *every man according to his ability*, purposed to send succour, &c. A good man is like a good tree that will bring forth fruit in due season. Hope deferred is the fainting of the heart; one bird in the hand is worth two in the bush; in giuing of almes, *his dat qui cito dat*, is a better rule then *sero sed serio*: a late largesse contents not a distressed soule so much as a litle giuen opportunely, *non bona tam pensat quam benefacta dem.* *Seneca*, who spent many houres in discussing of this argument, gives this aduise, *fac si quid facis tarda uelle uolentis est, an non intelligis tantum te gratia demere, quantum mora adiciis, est proprium libenter facientis cito facere.* Lend to thy neighbour in time of his need, Ecclesiast. 19.2. it is not a good turne, vnlesse it be done in a good time. *haecupildug ni thod* *Q vlor iudis*

4. For *quando*, the disciples of Antiochia bestowed their almes cheerefully and carefully. *a* Cheerefully, for that *every man according to his ability purposed to send succour*, it was an act not enforced by law, but onely proceeding out of their loue, the which exceedingly commended their bounty, for a benefice consists in the minde

t Hieron. epist.
ad Nepo. de vi-
ta cleric. *id m*
u Idem epist. ad
Rustic. de vi-
uendi forma.

x Psalm. 1. 3.

y Prov. 13. 12.

z De benefic.
lib. 2. cap. 5.

a Aetius,
Brentius
Caluin.

minde more then in the mine, ^b *manu non tangitur, animo*
cernitur, & multo gratius venit quod facili, quam quod plena
manu datur: and it is said in holy Scripture, that God lo-
ueth a cheerefull giuer, 2. Cor. 9. 7. ^c *He that beleeueth in*
me (quoth our blessed Sauour) *shall haue riuers of liuing*
waters flowing out of his belly, ^d that is, all good workes
 and all gifts of grace spring out of him euen by their
 owne accord, thou needest not to wrest any good deeds
 out of him, as a man would wring veriuice out of crabs,
 because they flow naturally out of him as springs out of
 rocks. Againe the Disciples here gaue their almes care-
 fully, vsing trusty messengers and ministers in this busi-
 nesse: they sent not their succour vnto the people pro-
 miscuously, but to the Gouvernours and *Elders of the*
Church, that it might be distributed with discretion and
 distinction, according to the seuerall necessities of the
 Saints, and that it might be safely conueyed vnto the
 brethren, it was deliuered *into the hands of Barnabas and*
Saul, men of ^e approued credit.

Hitherto concerning dearth: it remaines I should
 now speake of death, to wit, of *S. Iames* martyrdome,
 and in it first of the murderer *Herod the King,* not *He-*
rod the great, who butchered the Bethlehemitish inno-
 cent infants, Matth. 2. nor *Herod the Tetrarch,* who be-
 headed *Iohn the Baptist,* Matth. 14. but ^f *Herod Agrippa,*
 grandchilde to *Herod the great,* the which I find thus
 distinguished in 8 verse.

Ascalonita necat pueros, Antipa Ioannem,
Agrippa Iacobum, claudens in carcere Petrum.

This *Herod stretched out his hands,* and Kings haue
^h long hands, not to cherish, but to vex: for Tyrants
 delight most in destructive power: ⁱ not to vex ruffians,
 or ribalds, or robbers, but certaine of the Church: ^k for
 the Deuill and all his instruments are disquieted at the
 light of the Gospell. *Herod* therefore stretched out his
 hands against the Church, and vexed certaine, ^l that is,
 somewho were strong souldiers in fighting the Lords
 battaile,

^b *Seneca de*
benefic. lib. 1.
cap. 5.

^c *Iohn 7. 38.*

^d Tyndal pro-
 log. vpon *Exo.*

^e Concerning
Pauls care, see
Rom. 15. 1 Cor.
16. & 2. Cor. 8.

^f *Salmeron,*
Arcularius.
^g *Guido ex Ly-*
ran. & Aretius
ex Bariboldo in
loc. See D.
Naum. r notes
vpon Euseb.
hist. li. 2. ca 10.
^h *Non si*
longa regibus
esse manus?
Ouid,
ⁱ *Aretius.*
^k *Marlorat.*
^l *Salmeron.*

m Pelargus.

n Ardens hom.
in Epist. in festo
Petri.

battaile, for God will not suffer the weake to be tempted
about their abilitie, 1. Cor. 10. 13. First, Herod killed
James the brother of Iohn with the sword, and afterward he
proceeded further and tooke Peter also. James first dranke
of Christs cup, and so consequently was the first of all
the twelve Apostles in Christs kingdome, according to
the request of his mother in the Gospell allotted for this
day: now the reason why God suffers bloudy tyrants to
vexe his Church is threefold. 1. For the triall and ex-
ercise of the godly, *quod enim fornax auro, quod lima fer-
ro, quod aqua panno, hoc confert tribulatio iusto.* 2. For the
confusion and illusion of the wicked, because *sanguis
martyrum* is *semen ecclesie*. 3. For the manifestation of
his infinite power and wisdom, who can bring light out
of darknesse, and vse wicked instruments vnto good pur-
poses.

The

The Gospell. MAT. 20. 20.

*Then came to him the mother of Zebedeus children
with her sonnes, &c.*

Here be
two
parts of this
Scripture,

1. An indiscreet pe-
tition, in which
obserue the

Mouer of the suite,
*a woman and a
mother.*

Manner of suing, *she
came worshipping
him & saying, &c.*

Suite it selfe, *grant
that these my two
sonnes, &c.*

2. A discrete an-
swer to the same,
containing a

Correction in parti-
cular, addrested
especially to the
mother and her
sonnes, *ye wot not
what ye aske, &c.*

Direction in gene-
rall, vnto the rest
of his Disciples,
and in them vn-
to all Christians,
*ye know that the
princes, &c.*

Then came to him the mother of Zebedeus children.]
This woman (as it is apparant by comparing Mat. 27. 56
with Marke 15. 40.) was *Solome*, the sister (as o some
thinke) of *Ioseph*, husband vnto the blessed Virgin mo-
ther of Christ. Her sonnes were *James* and *Iohn*, *James*
the *greater*, so called ^q for that he was elected an Apostle
before *James* the sonne of *Alpheus*, otherwise stiled
James

o Aretius in
loc.

Vide Thom.

Aquin. in Ga-

lar. 1. lect. 5.

p Mat. 10 2.

q Aquin. ubi

sup.

r Mark. 15. 40
f Raulin. ser. 2.
de Iacob. maio.

t Mat. 17. 1.

u Luke 8. 51.

x Didac. de
ynguas con. de
S. Iacob.

y Iohn 21. 20.

z Augustin.

Ardens.

Anselm.

a Hierem. in loc.

b Cap. 10. 37.

c Paludensis
ser. de S. Iacobo.

d In loc.

e Melancthon.

Marlorat.

Mollerus.

f Rom. 15. 4.

g Galat. 6. 1.

*James the ^r lesse. ^s Or James the greater, because hee was more familiar and great with his master Christ then that other James, for (as we read in the Gospels history) Iesus suffered none of his Apostles to see his ^t transfiguration, or the raising of ^u Iairus daughter from the dead, ^v saue Peter, and James, and Iohn : or James the greater, ^x for that hee was endued with great courage to drinke first of Christs cup, and to become the first Martyr of all the 12. Apostles : his brother Iohn was ^y the Disciple whom Iesus loued, who leaned on his masters breast at supper, vnto whose care Iesus on the crosse commended his mother, Iohn 19. 27. These two moue their mother, to moue their master for their aduancement: it was she who came worshipping Christ and desiring, &c. but it was by the ^z suggestion and instigation of her ambitious children. And ^a therefore Christ in his answer said not, thou knowest not what thou doest aske, but *ye know not*, addressing his speech vnto the sonnes so well as to the mother: and indeed Saint ^b Marke reports expressly that they came to Christ in their owne name to make this suit, they did vse the mediation of their mother happily ^c that if Christ in any sort misliked the request, it might be thought a fond womans errour ; if approued, then it might be granted easily to a mother earnestly suing for her sonnes. Now (saith our text) *when the ten heard this, they disdained at the two brethren* : all the twelue were faultie ; two sinned in ambition, and tenne in enuy. *Isti* (quoth ^d Anselme) *ambitiosi, illi inuidiosi, utriusque tamen nobis profuerunt.* James and Iohn were carnall in their pride, the rest as carnall in their malice : yet wee may reape benefit by them all. For ^e here wee may see that euen the best men haue their infirmities, and they be recorded in holy Bible for our ^f learning, that wee might neither presume, because the chiefe Saints haue had their slips: nor yet despaire, because Christ himselfe forgives them, & inioineth other also to strengthen them. ^g *If a man be overtaken in a fault, ye which are spiritmall restore**

restore such an one in the spirit of meeknesse, considering thy selfe lest thou also be tempted.

In the manner of *Solomes* suing, obserue the time when, and how she sued : then came the mother of *Zebedeus* children, &c. ^h That is, after Iesus had tooke his Disciples apart in the way to Hierusalem, and had said vnto them (as you may reade in the words a little before this text) *Behold, wee goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death, and shall deliuer him vnto the Gentiles to mocke, and to scourge, and to crucifie, but the third day shall he rise againe.* When the sonnes of *Zebedeus* heard this, instantly they conceiued, that Christ after his resurrection would ⁱ restore the kingdome of Israel, and so reigne as a Monarch in this present world. Wherefore they thought it a fit time now to make some motion for their promotion in his kingdome, namely, that one might sit at his right hand, and the other on his left in glory. For the better effecting whereof their mother *Solome* commeth vnto Christ, and worshippeth him, and desireth, &c. Ambitious wretches (as *S. Iude* speaketh in his Epistle) haue the persons of men in admiration for aduantage, ^k till they receiue, they kisse their hands, and humble their voice. So long as they be mendicant, they be Friars obseruant, what will they not say, what will they not doe, to serue their owne turnes ? the mother here comes worshipping and fawning, and her sonnes flattering and lying, for in the iudgement of ^l many learned Doctors they did answer rashly, we are able. Christ himselfe was afraid to drinke of this cup, ^m O my Father, if it be possible, let this cup passe from mee : neuerthelesse not as I will, but as thou wilt. It is enough for the Disciple to be as his master is, and the seruant as his Lord, Mat. 10.25. If *James* and *Iohn* had aduisedly considered of the businesse, they would not haue giuen a peremptory possumus, but haue rather answered in the words of ⁿ *Paul*, of our selues wee are not sufficient, all our

F

sufficiency

*h Hierom.
Anselm.
Caietan.*

i Act. 1. 6.

k Eccles. 19. 5.

*l Chrysost.
Theophylact.
Euthym.
m Mat. 26. 39.*

n 2. Cor. 3. 5.

o Philip. 4. 13.

p I. Cor. 13. 7.

q Magleburg.
epist. praef.
cent. 7.
r Budau lib. 5.
d e asse.

f Pal ud: nfts.

t Iansenius, Di-
das de yanguas.
u Caietan.

x Esay 49. 15.

y Esie lib. 9.
cap. 7.z Prov. 23.
22.a Hieron. epist.
de suspecto com-
tuburnio.b Thomas 2.
2a. 2a. 26.
art. 10.

sufficiency is of God, ° able to doe all things through the helpe of Christ who strengtheneth vs. Ambition is charities ape, for as p loue for veritie, so ambition for vanitie, suffreth all things, beleeneth all things, hopeth all things, endureth all things. An ingenuous man assuredly makes a parenthesis of his good nature, whilest he runneth ambitious courses, he seldome or neuer returnes to himselfe and true sense, till his suits end. For he must (if hee will vnderstand his trade) turne ¶ Gnatho; pleasing every mans humour, as a reede shaken with euery winde, blowing hot and cold out of the same mouth holding dissimulation and impudence commendable vertues, in a word making preferment his God, and Mammon his Mediatour.

Grant that these my two sonnes.} Solomof seemes here to beg of Christ for her children especially three things, ease, riches, honour: ease, that they may sit: riches, in thy kingdome: honour, one on thy right hand, and the other on thy left hand, ° that is, next vnto thy selfe, and before the rest of their fellowes, on ° each hand first: it is ordinarily seene that mothers are more fond in their loue, and more solicitous in their care for their children, then fathers are: ° can a woman forget her child, and not haue compassion on the sonne of his wombe? The reason hereof (as ¶ Aristotle teacheth vs) is two-fold. 1. Because mothers are best assured that their children are their owne: 2. Because mothers endure more paines then fathers in breeding, in bearing, and in bringing vp of their babes. Honour thy father that begat thee (said ° Salomon) and thy mother that bare thee: that bare thee nine moneths in her wombe, twelue moneths in her armes, many yeeres in her heart. ° Illa te diu portauit in utero, diu aluit, & difficilior infantie mores blanda pietate sustinuit, lauit pannorum sordes, & immundo saepe sedata est stercore, &c. Wherefore though a father in respect of his dignitie (being ° principium generationis nostra per modum agentis) is to bee loued more then our mother, as being rather principium per modum patientis & materia, yet

yet our mother (as ^c Phalaris aduifeth) is to be reuerenced so much, if not more then our sire, for her affectionate tender care. ^d S. Augustine writes of his mother Monica, *maiori solitudine me parturiebat spiritu quam carne*, and in ^e another place, *ita pro nobis omnibus curam gessit, quasi omnes genuisset ; ita seruauit, quasi ab omnibus genita fuisset.*

Ye wot not what ye aske.] For either yee erre very much in the matter, or else in the manner ; in the ^f matter, if ye thinke that my kingdome is of ^g this world : in the manner, if ye desire to *sit in my kingdome before yee haue drunke of my cup* : I must (as ye shall one day further vnderstand) first ^h suffer, and then enter into glory. ⁱ If any man will be my Disciple, let him forsake himselfe, and take vp his crosse, and follow mee ; you must enter into my kingdome through many tribulations, Acts 14.22. They that sowe in teares shall reape in ioy, Psal. 126.6. He that will haue wages at night, must labour first about the Lords vineyard in the day, Mat. 20.8. None receiue the price before they runne, 1. Cor. 9.24. And if any man also strue for a mastery, yet is he not crowned except he strue as he ought to doe, 2. Tim. 2.5. Well then (I tell you the truth) if yee seeke to *sit on my right hand and on my left in my kingdome*, yee must first drinke of the cup that I shall drinke of, and be baptized with the baptisme that I am baptized with, ^k that is, yee must of necessitie beare the crosse, before yee can weare the crowne. ^l To him that ouercommeth wil I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne. When holy Moses Exod. 33. said vnto the Lord, *I beseech thee shew me thy glory* ; the Lord answered, *thou canst not see my face, but thou shalt see my backe parts* : ^m inlinuating hereby that we cannot enter into Christs glory, vnlesse wee follow him, and see his hinder parts in this world. Why Christ called his sufferings a cup, and baptisme, see Iansen. concord. cap. 104. Theophylact, Aretius, Marlorat, Maldonat. in loc.

c Epist. 19.

d Confess. lib. 5. cap. 9.

e Confess. lib. 9. cap. 9.

f Marlorat,
Mollerus.
Kilius.
g Iohn 8.36.h Luke 24.26.
i Mat. 16.24.k Theophylact.
Euthym.
Aretius.
l Apocal. 3.21.m Didac. de
yanguas con.
de S. Iacob.

n Origen, apud
Aquino, caten.
in loc.

o Apud Palu-
dens, in loc.

p Apocal. 1. 9.

q Hierom.

r Missus in fer-
uentis olei doli-
um sine solum
illasus exijt.
Baron. ad ann.
99.

t Io Oforius in
Euang. festi. Io.
Euang.

t Lib. 1. detri-
nit. cap. 12.

u Epist. 141. ad
Cesarianos.

x Apud Palu-
dens, in loc.

y Ambros. li. 5.
de fide cap. 3.

z Hom. in loc.

a Musculus,
Lansemius.

b Ardens,

Didac. de
anguis.

Ye shall drinke indeed of my cup.] ^a He said not, ye can, as being able by their owne vertue : but *ye shall*, as being made able by grace : but how did they drinke both of Christs cup, seeing *Iohn* is said in Ecclesiasticall historie to haue died in his bed peaceably ? ^o *Remigius* answereth in one word, *Bibit Iacobus in passione, Ioannes in persecuti- one.* *James* dranke of Christs cup in his martyrdome, be- ing slaine with the sword by cruell *Herod*, as our Epistle this day witnesseth ; and *Iohn* tasted of Christs cup, as being banished ^p into the *Iste Pathmos* for the word of God, and for the witness of Iesus Christ. *Iohn* dranke of the cup of ^q confession, as the three children in the fiery fur- nace, though he were not actually martyred, actually I say, for in his ^r readinesse to suffer he was a very Martyr, yea the ^t Proto-martyr, suffering for Christ vnder the crosse when he saw Christ suffer on the crosse.

But to sit on my right hand, or on my left, is not mine to giue] Christ saith in this Gospell, chap. 11. verse 27. *All things are giuen vnto mee of my Father*, and chap 28. 18. *All power is giuen vnto mee both in heauen and in earth*, and *Iohn* 14. 2. *In my Fathers house are many mansions*, and *I goe to prepare a place for you*, and *Luke* 22. 29. *I ap- point vnto you a kingdom*, &c. How then is it true to sit on my right hand and on my left is not mine to giue ? ^c *S. Augustine*, ^u *Basil*, ^x *Remigius*, and ^y other answer thus, it is not mine to giue as I am a man, and allied vn- to you : but as I am God, equall to my Father, and heire of all things. Or as ^z *Ardens*, it is not mine to giue you now, namely before *ye haue drunke of my cup*. ^a Or it is not in my power to giue as you conceiue, to wit, in re- spect of kindred & alliance. ^b By which example Bishops may learne not to preferre their nephewes on their right hand & on their left hand in their diocesse, except they be men of merit. For God saith expressly, *Non ascendes per gradus ad altare meum*, *Exod.* 20. 26. And *Melchise- deck* the first Priest is said *Heb.* 7. 3. to haue beene with- out father, without mother, without kindred, hereby sig- nifying

nifying that we must ascend to dignities in the Church of God not by degrees of Consanguinitie, but by steps of vertue: or it is not mine to giue to ^c such as you are now, namely to proud and ambitious men, according to that in the 101. Psalm, verse 7. *Who so hath a proude looke and an big stomacke, I will not suffer him in mine house,* so that (as ^d Ambrose notes) *Afferit non sibi potestatem deesse, sed meritiu Creaturis;* or as Christ heere con- structh himselfe, it is not mine to giue, but it shall be giuen vnto those for whom it is prepared of my father. ^e *I and my father are one,* and therefore most ^f vnfit either for you to request, or for me to graunt any thing contrarie to the determination of my father. His kingdome is an inheritance ^g prepared before the foundations of the world, ^h *Whom he did predestinate, them he also called: and whom he called, them he also iustificd: and whom he iustificd, them he also glorified.* Concerning Christs di- rection heere following addrest vnto all his Apostles, and in them vnto all Christians: see Gospell on *S. Bar- tholomewes day.*

^c Epiphani. h. 2. ref. 69. Idem Hierom. Chrysost. Maldonat. in loc. ^d Vbi sup.

^e Iohn 10. 30. ^f Arctius, Musculus.

^g Mat. 25. 34. ^h Rom. 8. 30.

The Epistle. ACTS 5. 12.

By the hands of the Apostles were many signes and wonders shewed among the people, &c.

SOME thing in this Epistle concernes more specially the Pastors, *by the hands of the Apostles were many signes and wonders shewed;* some thing more specially the people, *the people magnified them, and the number of them that beleued in the Lord both of men and women grew more and more;* some thing generally both Pastors and people, *they were all together with one accord in Solo- mons parch,* ⁱ insinuating that it was their ordinarie cus- tome to meete in that holie place not onely to preach and pray; but also to consult about the proceedings of

ⁱ Caluin in loc.

k *Arctius.*
l *Iustus Iudas*
in l.c.

the Gospell and busines of the Church. From which assembly no conuert absented himselfe either vpon any proud opinion of his owne priuat conceits, or vnder pretence^k that the Temple was now superstitiously prophaned, or for feare of the commonemie the^l Phari- lies especially: but all, *ἁποδομασθῶν*, according, con- cording, ioyned together for the good of the publike weale. Wherein obserue not onely their vnanimitie, but also their magnanimitie, not onely their louing carriage one toward another, but also their resolution and zeale for the Gospell, exposing themselues vnto very much dan- ger in a place of such sort and resort. The chiefe poynt is the *working of miracles by the hands of the Apostles*, and that is nothing else but an execution of Christs promise, Mark. 16. 17. 18. *In my name they shall cast out diuels, and they shall lay their hands on the sicke, and they shall reco- ner, &c.* of which I haue sufficiently spoken in my notes vpon the Gospell on Ascension day.

The Gospell. L V K E 22. 24.

There was a strife among them which of them should seeme to be the greatest, &c.

CHRIST in this Scripture teacheth his Apostles ambitiousslie contending for rule,

1. By precept; *The kings of the nations, &c. but yee shall not so bee, &c.*
2. By paterne, *I am among you as one that ministrereth, &c.*

m *Mat. 20. 26.*

But yee shall not so be,] Or as S.^m Matthew, *it shall not be so among you.* Now this kind of speech is vsed in holic Scriptures, and in our english tongue two manner of waies, either forbidding a thing to be done, or else fore- telling a thing not to be done: as a master in saying to his seruant, *this shall not be done to day*, forbids a thing to

to be done : but when an Astronomer saith of the weather it shall not be cold, or hot, vpon such a moneth or day, he doth not forbid, but onely foretell a thing that shall not be : so the words, *ix & c.* are vsed Apocal. 10. 6. and 22. 5. According to this twofold acception I finde a twofold construction of this clause (*but yee not so*) first, by way of prophecie ; secondly, by way of proposition or prohibition : if it be taken Prophetically, then it is a prophecie concerning the disciples estate either in this, or in the world to come. If in this life, the meaning is briefly this, *the kings of the Gentiles doe raigne, and they that are in authoritie are called benefactors ; but yee not so :* that is, I doe foreshew vnto you that ye shall not be so ; as if he should say, they in their gouernement are called benefactors, but you exercising authoritie shall be called malefactors : they ruling ill are called good men, yee ruling well shall be reputed euill men : ^a in the world yee shall haue affliction, and ye must of necessitie drinke of my cup, and be baptized with the baptisme that I am baptized with, and so Christ is made to speake that in this place which he saith ^o elsewhere, *The disciple is not aboue his master, nor the seruant aboue his Lord : if they haue called the master of the house Belzebub, how much more them of his household.* If they haue persecuted mee, they will also persecute you : mee, who came to minister vnto them, and to giue my life for them ; euen so you, which in your authoritie shall intend the good of all, and spend your liues in seruing them all. This sense doubtlesse is true, for by wofull experience we finde it to be so, when as ^p among vs some for their superioritie, are called Antichrists ; other for their authoritie, tyrants ; other for restraining the licentiousnesse of certaine factious people, persecutors.

If we take (*but yee not so*) for a Prophecie touching the life to come, the meaning is, *the kings of the Gentiles haue lordship ouer them, &c. but yee not so :* that is, in my kingdome (which you falsely conceiue to bee vpon

n Iohn 16. 33.

o Mat. 10. 20.
Iohn 15. 20.

p See dangerous positions vnder pretence of reformatio, lib. 2. cap. 5. 7. 8. 10. 11. 12. 13.

q. *Iohn* 18.36.r. *Piscator* schol.
in *Mat.* 10.26.f. *T.C.* Reply to
D. *Whitgifts*
answer to the
admonit. pag.
11. sect. 1.2.
t. *T.C.* *Pbi* sup.
pag. 10. *Marlo-*
rat. & *Piscator*
in *Mat.* 10.25.
26.u. *Theophylact*,
Euthym. Bucer,
Musculus, in
Mat. 20.x. D. *Whitgifts*
defence of his
answer to the
admonit. ca. 1.
diuision 1. fol.
lowing the
Doctors a-
bout cited.

earth) I doe foretell vnto you, that it shall not bee so. For though I appoint vnto you a kingdome, and yee shall eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel in my kingdome: yet my kingdome is not of ⁹ this world, yee shall not (I assure you) tyrannise in heauen, as the kings of the nations vpon earth. This sense likewise is good, and fitting other places of Scripture, but it doth not fit our present text: for it will appeare by comparing one Euangelist with another that Christs ^{ix} *ix* *ix*, it shall not be, is nothing else but *ix* *ix*, let it not bee: for whereas Saint Marke saith, Chapter 10. 43. *shall be your seruant*, and verse 44. *shall be seruant of all*: S. Matthew Chap. 20. 26. hath it in tearmes imperatiue, *let him bee your seruant*, and S. Luke here, *hee that is greatest among you, let him bee as the least, and hee that is chiefe, as hee that doth serue*. These termes of command insinuate that our blessed Sauour spake (*vos autem non sic*) imperatiuely, forbidding a thing to be done. Wherefore let vs examine two poynts especially; first, what is said; secondly, whom it concernes.

Some referre so to the word *benefactors*, heere translated *gracious Lords*, making the sense to bee, *they that are in authoritie are called gracious Lords, but yee not so*; that is, yee shall not be called gracious Lords. Other referre so to the verbes, *reigne* and *rule*, making the sense thus, *the kings reigne, and great men rule, but you not so*; that is, yee shall not rule: other attribute so to the same verbes, yet make the construction otherwise, *the kings of the Gentiles doe rule, but ye not so*: that is, yee shall not so rule, to wit, as the kings of the nations rule. So that either titles of honour are forbidden as *gracious Lords*, or *ruling*, or else *so ruling*. The *Novellists* in the first exposition haue condemned the titles of our Archbishops, in the second, the iurisdiction of our Bishops; our ^x *Diouines* therefore like best of the third, affirming that Christ heere prohibited neither titles of honour,

nor

nor ruling, but onely so ruling.

Not titles of honour, as *Lord, ruler, benefactor*: for as Christ in saying^y elsewhere, *be not ye called Rabbi for one is your master: and call no man father upon earth, for one is your father which is in heauen; and be not called Doctors, &c.*^z Forbids not simply the names of *Rabbi, father, and Doctor*; for a childe may call his parent *father*, and a scholler may call his teacher *Doctor*, and a seruant may call him vnder whose gouernment he liues *master*; and so *Paul* called himselfe the^a *Doctor of the Gentiles*, and the^b *Corinthians father*. As I say Christ there forbids not absolutely the names of father and master, much lesse the functions: but onely the pharisaicall affection, and arrogant affectation of superioritie: so Christ here likewise forbids not his Apostles to be called *Lords*, or *rulers*, or *benefactors*: but condemnes onely the carnall ambition of these titles, and insolent vsing of the same. For we reade in holy Scripture that these titles were giuen to Christ and his Disciples, as Iohn 13.13. *Ye call me master, and Lord* (saith he) *and ye say well, for so am I*. Yea his Apostles are stiled by that title which is rendred elsewhere *Lords*, Acts 16. 30. *Lords, what must I doe to be saued*, said the Iaylor to *Paul* and *Silas*, and yet they reprehended not this title, which they would haue done had it beene vnlawfull; as^b *Paul* and *Barnabas* rebuked the men of *Lystra* when they would haue sacrificed vnto them as vnto Gods, *O men why doe yee these things?* so likewise Preachers of the word are stiled *rulers*, Hebr. 13.7. *Remember those which haue the rule ouer you, who haue preached vnto you the word of God*: and verse 17. of the same Chapter, *c obey those which haue the rule ouer you, and submit your selues, for they watch for your soules*. Hence the parsonages in England were termed anciently *rectories*, and the parsons *rectors*: as for the stile *gracious Lords*, vrged so much by the^d Nouelists against our reuerend and honorable Primats: answere is made that there is not one sillable in the word *ἐπισκοπος* that signifieth

^y Math. 23.8.

^z D. Whigfif
vbi sup. cap. 2.

^a 1. Tim. 2.7.

^b 1. Cor. 4.15.

^b Acts 14.15.

^c Loquitur hoc
de pastoribus ec-
clesie sicut D.
Fulk. Marlorat.
Piscator in loc.
d T. C. vbi sup.

e D. Whigfif
vbi sup.

f Calvin apud
Marlor. in loc.
Math. 20. 25.
See prolog. of
Ecclesiasticus
& Strabo Geo-
graph. lib. 17.
g Cleomenes K.
of Sparta so
called.

h Galat. 6. 10.

eth a Lord. It is true that our learned English interpre-
tours in old time sought by (the periphrasis) *gratious*
Lords, to set downe the meaning of Christ, vsing *Lord*
for a title of honour, and *gratious* for a title of doing
good. But our new translation expresseth it better in
reading *benefactors*: the Kings of the Gentiles exercise
Lordship ouer them, and they that exercise authoritie
vpon them are called *benefactors*: so Beza, *benefici vo-*
cantur: so the vulgar latine, Erasmus, *Ro. Stephanus* and
other as well ancient as moderne interpreters: so that
the clause *vos autem non sic*, is referred by the two other
Euangelists, and almost all learned expositors vnto
the fond ambition and tyrannicall oppression of the
Gentile Kings, and not vnto their titles or names. In-
deed wee finde that the Kings of Egypt and of other
nations vaine-gloriously desired to be called *εὐεργέταις*,
munificent benefactors, when as they deserued rather the
names of tyrants and oppressors: as the Popes of Rome
haue called themselues (I verily thinke contrary to
Christ *but you not so*) Clement, Pius, Boniface: when
they were most vnmercifull and impious malefactors.
All that may be gathered hence then is, that the Kings
of the Gentiles assumed flattering titles vnto themselues,
being indeed nothing lesse then that which their stiles
imported; and it may be a good admonition for all men,
especiallie for Clergie-men, to frame their liues answe-
rable to their names and titles of honour giuen vnto
them. An ambitious desire to be called *benefactor* is pro-
hibited here, but the name it selfe is commendable, for
Saint Peter applieth it vnto Christ, Acts 10. 38. *Iesus of*
Nazareth went about doing good, and S. Paul exhorteth
vs to doe good vnto all men, especially to them of the house-
hold of faith.

As for ruling, we say that it is against all sense, that
where the titles of rulers are giuen, there ruling should
be denied: nay Christ in the wordes immediatly fol-
lowing, *bee that is granteest among you, let him bee as the*
least,

least, &c. Insinuates that there must bee some great among them. He saith not (as ⁱ *Musculus* obserues) no man ought to bee chiefe among you, which hee would haue said, if it had not been lawfull in the kingdome of God for some to be *great* and *chiefe*, or if it had bin necessary that all should haue bin in all things equall. The celestiaall spirits are not equall, the starres are not equall, the Disciples themselues were not in all things equall. It is not therefore Christs meaning to haue none *great* or *chiefe* among Christians, seeing our state requires necessarily that some be superiour, and other inferiour. So ^k *Martine Bucer*, the fond *Anabaptists* collect heere that no man may be together a Christian, and a Magistrate, because Christ said to his Disciples, *it shall not be so among you*, not considering that those which according to the will of the Lord beare rule godly, *nihil minus quam dominari, immo maximè seruire*, & tanto pluribus quanto pluribus presuerint, doe nothing lesse then domineere, yea verily doe most of all serue, and euen so many doe they serue, ouer how many soeuer they beare rule. So *Chrysostome*, *Theophylact*, *Euthymius*, and it is the ^l common opinion of other writers that these words of Christ doe not condemne *superioritie*, *Lordship*, or any such like *authoritie*: but onely the ambitious desire of the same, and the tyrannicall vsage thereof. If Christ heere would haue forbidden ciuill gouernment in all men, he would haue said *the Kings of Israel haue rule*, but yee not so: or if his intent had bin to forbid it in Ministers only, then he would haue said, *the Priests of Israel rule*, but yee not so, but in saying *the Kings of the Gentiles beare rule*, but yee not so: he doth euidently shew that hee mislikes onely such an insolent kinde of ruling as the Gentiles vsed. He condemnes neither temporall *authoritie*, nor Ecclesiasticall: nor temporall *authoritie*, whether it bee supreme or subordinate; not supreme, for ^m *Paul* appealed to *Cesar* as supreme gouernour, aduising euery soule to be ⁿ subiect vnto superiour powers; not subordinate, for

i *Com. in Mat.*
20. 26.

k *In Mat.* 20.
26. *Idem Luther* postil maior
in festo Barthol.

l *D. Wilegise*
ubi sup.

m *Act.* 25. 11.

n *Rom.* 13. 1.

o 1. Pet. 2. 13.

p Acts.

q 1. Tim. 1. 10.

r 1. Cor. 5. 5.

s 1. Tim. 5. 19.

t Iohn 19. 4. 16.

u Marke 6. 20.

27.

for S.^c Peter gaue this rule concerning rulers, *submit your selues to euery ordinance of man for the Lords sake, whether it be to the King as to the chiefe head, or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the laud of them that doe well.*

Not Ecclesiasticall authority, for S.^c Peter notwithstanding this (*but you not so*) iudicially sate vpon Saphira: and Paul exercising this authority deliuered *Hemionus* and the incestuous *Corinthian* vnto Sathan. And the same Paul exhorts *Timothie* the Bishop of Ephesus, *against an elder receiue none accusation vnder two or three witnesses.* He graunts vnto *Timothie*, to receiue bills of complaint, and so iudicially to proceed against Elders in citing them, and examining them, and if need be deposing them.

Well then, if Christ heere forebad neither titles of rulers, nor yet ruling it selfe whether it be ciuill or ecclesiasticall: it remains that he prohibited onely *so ruling*, that is, such a tyrannicall kind of gouernment as the Gentile Kings vsed, and that ambitious desiring of the same which ruled in them. And indeed Christ often in the Gospell vseth to call backe those that are his from errors and corrupt affections by the behauiour of the Gentiles, Math. 6. 7. *The Gentiles doe thinke that by their much babling they shall be heard, bee not ye therefore like vnto them,* and in the same Chapter verse 31. 32. *Take no thought, saying what shall we eat or what shall we drinke, or wherewith shall we be clothed (for after all these things seeke the Gentiles) but seeke ye first the kingdome of God, &c.* And that this is Christs meaning, I prooue by these three reasons collected out of the context it selfe, 1. he sayth Math. 20. 25. and Marke 10. 42. *Ye know that the Kings of the Gentiles,* speaking of those rulers they knew, and they were tyrants and oppressors, as *Pontius Pilate* who condemned Christ an *innocent*, in whom he found no fault; and *Herod Antipas*, who beheaded *Iohn the Baptist* (a iust and holie man whom he reueren-

ced

ced and heard in many things) at the request of his minion; and *Herod the great*, who butchered all the male children in ² *Bethelern*, and vnder pretence to worship, eagerly sought to worry Christ in his cradle: *ye know* that these Kings now reigne, *but ye not so*, that is, I would not haue you so to reigne.

2. Κατακυριεύω, vsed in Mat. and Marke, is to tyrannize, so learned *Erasmus* in his *paraphrase*, *qui principatum gerunt inter gentes, dominatum ac tyrannidem exercent in illos quibus imperant*, and in his annotations, *dominantur in eas, sine aduersus eas*. So *Musculus* in his comment vpon these words in *S. Matthew*, *non regunt populum, sed premunt, suisque affectibus seruire cogunt*: ¹⁰ *Benedict. Aretinus*, *κατακυριεύειν est dominari cum aliena tyrannide*, & *κατακυριεύειν*, *in potestate violenter tenere*: *κατακυριεύειν* is so taken in other places of the new Testament, as namely, *1. Pet. 5. 3.* and *Acts 19. 16.* Whereas it is objected that in our present text the simple verbe is vsed, and therefore not tyrannie, but iurisdiction is forbidden: answer is made that this of *Saint Luke* must be construed by the places of *Matt.* and *Marke*, seeing all three meane one and the same thing by the consent of all Harmonies.

3. Christ expounds himselfe thus in the words immediately following, *let the greatest among you be as the least, and the chiefe as hee that serueth*. ^b As if he should say, the Kings of the nations are tyrants in their government, making mischief their minister, and lust their law: but I would haue you to beare rule so moderately, that euen the Soueraigne may behaue himselfe as a *seruant*, and the master as a *Minister*. I would haue Princes among you to be ^c nursing fathers vnto the Church, and Prelats among you to be ^d pastors of my people. So ^e *Saint Paul* exercising authoritie, said, *wee preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake*: and in ^f another place, *I made my selfe a seruant vnto all men*. A Minister must (as it is in our English phrase) *serue* his cure, a Magistrate must also

minister

x *Mat. 2. 16.*

y *In Mat. 20.*

z *Com. in Mat. 20. 25.*

a *Cum acerbitate quadam*, as the compiler of the lesser and latter annotations vnder *Βασιλεως* name, in *Mat. 20. 25.*

b *Ardens, Musculus, Eucer.*

c *Esay 49. 23.*

d *Ephes. 4. 11.*

e *2. Cor. 4. 5.*

f *1. Cor. 9. 19.*

g Iob 19. 15.

h Plutarch.
com. ad prim.
indoctum.i Consolat. ad
Polybiumk Lib. 3. de con-
siderat.

l Mat. 24. 46.

minister vnto those which are vnder him: euen the King himselfe is a great seruant of the common-weale; hee must (as *Job* speakes) become eyes to the blinde, and feete to the lame; he must with^b *Epaminondas* watch, that other may the more securely sleepe; and labour, that other may the more freely play. *Magna seruitus magna fortuna*, quothⁱ *Seneca*, nam ipsi *Casari* cui omnia licent, propter hoc ipsum multa non licent: omnium domos illius vigilia defendit, omnium otium illius labor, omnium deliciae illius industria, omnium vacationem illius occupatio. As those Princes are most vnprofitable, qui nihil in imperio nisi imperium cogitant, which in their Empire thinke of nothing so much as of imperiousestie: so they doubtlesse are most happy to the state, who being greatest are as the least, and being chiefe as they that serue. I conclude this obseruation in^k *Bernards* aduice to Pope *Eugenius*, praesit ut provideas, ut consulas, ut procures, ut serues, praesit ut praesit, &c. O^l blessed is that faithfull and wise seruant, whom his master when he commeth shal finde so ruling ouer his house.

Thus haue I shewed what is said: let vs see now whom it concernes. It is certaine that Christ spake this vnto his Apostles only, but in them vnto some other representatiuely: the question is then here whether hee spake representatiuely to the whole Church, that is, all Christians, or else representatiuely to the Ministers of the Church onely. Wee say with *Aretius*, *Bucer*, *Musculus*, in their commentaries vpon *Mat. 20.* that he doth vnderstand all Christians, as well Lay men as Clergy men, and this also we proue by these reasons ensuing.

1. Christ in this chapter immediately before, and also presently after, vsing this word *you*, and speaking vnto his Disciples and none but them (as in this place) speaketh vnto them as representing the whole Church, and not onely the Ministers, as verse 19. *This is my body, which is giuen for you*; and verse 20. *This cup is the new Testament in my blood, which is shed for you, by you, though*
it

it be spoken only to the Disciples, is not vnderstood the Ministers only, for if Christs body were giuen, and his blood shed onely for them, it would follow that none should be saued but Ministers, and that is contrary to the text^m elsewhere, *Christ died for all*: againe verse 29. *I appoint vnto you, as my Father hath appointed vnto mee, a kingdome.* Where by *you*, he meanes all true Christians, of whatsoeuer estate, qualitie, degree: for as^m many as receiued him and beleueed in his name, to them he gaue power to be the sonnes of God; and if they be sonnes and children of God, then heires also, Rom. 8. 17. So that if thou wilt haue any part in Christ and his kingdome, then thou must also take some part of this text, thou must become as one of vs, and be numbred among these *you*, but ye not so.

m 2. Cor. 5. 15.

n Iohn 1. 12.

2. The opposition here which is betweene *Gentiles* and *you*, doth euidently proue that it is spoken vnto the whole Church: as for example, *the Kings of the Gentiles doe tyrannize ouer them*, that is, ouer the people: among them are Kings tyrannizing, and people tyrannized: *but you not so*, that is, I doe command that among you there should be neither Kings tyrannizing, nor people tyrannized. It is thus with them, it shall not bee so with you Ministers, is no good opposition; it is thus with the Gentiles, *it shall not bee thus with you Christians*, is a full and a fit antithesis, the like whereof is found, Mat. 6. 7. 8. 31. 32. Luke 12. 29. 30. 1. Thel. 1. 4. 5.

3. This place compared with that of Mat. chap. 23. vers. 8. 9. shewes plainly that it is spoken vnto the whole Church, for Christ in that place speaking of the same matter, vseth a like forme of words; as for example, *The Scribes and the Pharisees are called Rabbi, &c. but be not ye so called.* Now that he deliuered this exhortation as well to the people as to the Pastors, is apparent in the very first verse of the chapter, *then spake Iesuu to the multitude, and to his Disciples.* I will end this exposition

o Epitaph, Roberti
Lincoln.
Episc. apud
Huntingdon
hist. li. 7. p. 218.

on with an *Epitaph*, which I thinke may serue for a
glosse to the whole Gospell.

*Hic humilis diues (res mira) potens pius, vltor
Compatiens, mitis cum pateretur erat.
Noluit esse suis Dominus, studuit pater esse,
Semper in aduersis murus & arma suis.*

The Epistle, 2. COR. 4.1.

Seeing that we haue such an office, &c.

THis text is part of S. Pauls Apologie iustifying his
doctrine as well for the matter as the manner a-
gainst all the slanders of his aduersaries the false Apo-
stles: he remembers here more particularly three ver-
tues in his

preaching: { Sedulitie, seeing we haue such an office, euen
as God hath had mercy on vs, wee goe not
out of kinde, or we faint not.
Sinceritie, but haue cast from vs the cloakes
of vnhesitie.
Humilitie, for we preach not our selues, but
Christ Iesus to be the Lord, and our selues,
your seruants for Iesus sake.

p Arctium, Pif-
cator.

q See Epist.
12. Sun. after
Trinitie.

Seeing that we haue such an office.] **T**wo things especi-
ally caused Paul to be diligent in his office. 1. The wor-
shines of his Ministerie, seeing that we haue such an office:
2. The goodnesse of God in calling him to such an high
calling, euen as God hath had mercy on vs. The ministra-
tion of the Gospell (as he shewed in the Chapter before)
doth excell & in grace and glory the ministration of the
law: In grace, for the letter killeth, but the spirit giueth
life, the law being the ministration of condemnation, but
the Gospell the ministration of righteousness: In glory,
both in respect of countenance, for it is more honorable

to

to be the minister of mercie, then executioner of Iudgement: and in respect of continuance, ~~for~~ *Moses glorie is done away*, but the Gospels ministrie remaineth: all *Moses glorie* was but a type of Christs glorie, now the substance being come, the shadow vanisheth; ^r *all the Prophets and the law prophecied vnto Iohn, but* ^t *Truth and grace came by Iesus Christ*. As far then as the Sunne doth obscure the lesser lights, even so far the Gospell exceeds in glorie the Law, ^e *for when that which is perfect is come, then that which is imperfect is abolished*.

The second thing that made *Paul* constantly diligent in his function is Gods mercie shewed on him in his office, being an Apostle, ^u *not of men, neither by man, but by Iesus Christ*, ^z *put apart to preach the Gospell by the will of God*. I was (saith he 1.Tim.1.) both a blasphemer, and a persecutor, and an oppressor, but Christ receiving me to mercie, put me in his seruice, by whose grace I am whatsoever I am, 1. Cor. 15. 10. wherefore seeing wee haue such an excellent office, so gracious, so glorious: and seeing God hath (out of the riches of his mercie, ^z not out of any worth of our owne merite) called vs vnto such an office, wee faint not in this our ministrie for any ^a tribulation or trouble whatsoever. ^b So *Paul* expounds himselfe in this present Chapter, *wee are troubled on euery side, yet not distressed: in power, but not in despaire: persecuted, but not forsaken: cast downe, but not cast away: therefore wee faint not, for though our outward man perishe, yet the inward man is renewed daily, for our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glorie, while wee looke not on the things which are seene, but on the things which are not seene; for the things which are seene are temporall, but the things which are not seene eternall, as if hee should say, seeing our worke is excellent, and our reward (when wee haue fought our fight & ended our course) most excellent: we slacke not our dutie for any crosse or care, but* ^d *ap-*

r *Mat. 11. 13.*
t *Iohn 1. 17.*

t *1. Cor. 13. 10.*

u *Galat. 1. 1.*
z *Rom. 1. 1.*
e *1. Cor. 13. 3.*
y *2. Cor. 1. 1.*

z *Theophylact.*
Aquin.
Anselm.
a *Hierom.*
Primasius.
Lombard.
b *Marloras.*

c *2. Tim. 4. 7.*
d *2. Cor. 6. 4.*

prone our selues as the Ministers of God in all things, in afflictions, in necessities, in anguishes, in stripes, in stripes, in labours, &c. by honour and dishonour, by bad report and good report, as sorrowing, and yet alway reioycing; as poore, yet making many rich; as hauing nothing, and yet possessing all things.

Wee haue cast from vs the cloakes of vnhonestie.] Forasmuch as the deuill is the most diligent preacher in the whole world, walking about as a roaring Lion seeking whom he may deuoure, & his agents & compasse sea and land to make men of their profession: our Apostle to his industrie further addeth in his preaching sinceritie, wee cast from vs the cloakes of vnhonestie, &c. that is, wee haue renounced (^h as a father vnto his sonne) ⁱ not onely notorious and open crimes, but also those which are hidden, and as it were cloathed with cloaks and colours of excuse: for so Paul ^k construeth himselfe in the clause following, wee walke not in craftinesse, &c. that is, wee deale not as the false Apostles in ^l hypocritie, ^m comming vnto you in sheeps cloathing, but inwardly are rauening wolues; neither handle wee the word deceitfully, that is, ⁿ as he said in this ^o Epistle before, wee doe not as many, make merchandise of the word. ^p Wee preach not for gaine or glory, for such are hirelings, Iohn 10. 12. neither doe we sophisticate the word, as they who mingle heauen and earth, and ioine the ceremonies of Moses law with the Gospell of Iesus Christ as necessarie to saluation, for such are welnet. We preach neither ^q flatteringly, nor falsely, but open the truth, and commend our selues to euery mans conscience in the sight of God, ^r that is, wee haue deliuered the word so plainly, so purely, neither ^s adding any thing to it, nor diminishing any thing of it, ^t as that our deedes speaking for our doctrine, we appeale to the consciences of all such as haue heard vs, and to God himselfe who seeth all things, and vnderstandeth euery secret of our heart (so well as euery word of our mouth, euen hee that knoweth

e B Larymer
fer. at Pauls.
f 1 Pet. 5. 8.
g Mat. 23. 15.

h Aretius.
i Lombard.
Aquino.

k Theophylact.

l Anselm.
m Mat. 7. 15.
n Aretius.
Marlorat.
Beza.
o Ca. 2. v. 17.
p Aquino.
Lombard.
Anselm.

q Primasius.

r Bullenger.
s Apoc. 22. 18.
t Theophylact.

¶ . . .
¶ . . .

knoweth all things, ^u knoweth that I lie not.

If our Gospell be yet hid, it is hid among them that are lost
 * Here Paul preuenteth an obiection, if you faint not in opening the truth vnto the consciences of all men, how commeth it to passe that many beleue not your Gospell? He doth answer directly, that the fault is not in the Gospell it selfe, for that is a shining light to such as are in darknesse; but in vnbeleeuers, *whose mindes are blinded by the god of this world, lest the light of the Gospell of the glory of Christ (which is the image of God) should shine vnto them.*

That is euery mans god in this world which he likes best, and loues most, as ¹ gold is a couetous mans god, and ² belly cheere a voluptuous mans god, and preferment an ambitious mans god. And ³ these gods blinde the minde of vnbeleeuers, that they should not in this world see the light of grace, nor in the world to come the light of glory. So we reade Luke 14. when a certaine man had ordained a great supper, and inuited many, saying, come, for all things are ready: the first said, *I haue bought a farme, and I must needs goe to see it,* Honour was the god that blinded his eyes. Another said, *I haue bought fine yoke of oxen, and I goe to plow them,* Riches was the god that blinded his eyes. A third said, *I haue married a wife, and therefore I cannot come,* Pleasure was the god that blinded his eyes. See Gospell 2. Sund. after Trinitie.

^b Other vnderstand this of the true God, which is the God of this world, for that he made it, according to that of ^c David, *The earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein* And God is said to blinde the mindes of vnbeleeuers, ^d *Non inducendo malitiam, sed merito, potius demerito praecedentium peccatorum subtrahendo gratiam.* It is Gods mercy, that the light of the word shines in the hearts of his elect, and it is Gods iustice, that it is hidden among those which are lost. I am come (said Christ) vnto

u 2. Cor. 11. 31.

x Aquin.
Arctius.
B: 2a.

y Ephef. 5. 5.
Iob 21. 24.
z Philip. 3. 19.
a Aquin.
Caictan.

b Theophylact.
Prim. sim.
Anselm.
c Psal. 24. 1.

d Aquin.

e Iohn 9. 39.

iudgement in this world, that they which see not might see, and that they which see, might bee made blinde. And Rom. 11. 8. God hath given them the spirit of slumber, eyes that they should not see, and eares that they should not heare; that the Gospell in it selfe a shining lighr, and the power of God vnto saluation, should be hidden among the lost, and so become the s^e saueur of death vnto death; is an heauie, yet an holie iudgement: For, ^h as they regard not to know God, euen so God deliueres them vp vnto a reprobate sense, ⁱ suffering their eyes to be blinded, leass the light of the Gospell should shine vnto them. ^k As by the bright beames of the Sunne waxe is softned, and yet dirt is hardned: euen so by the preaching of the word, the hearts of such as shall be saued are mollified, but the hearts of such as are lost are further hardned. To day then, euen while it is called to day, suffer the words of exhortation, if thou haue an eare to heare, harden not thine heart, but harken vnto Gods voyce, speaking in the bookes of his Scriptures, and by the mouthes of his Prophets vnto thee.

^l Other vnderstand this of Satan, here called *the god*, as elsewhere, ^m *the prince of this world*, that is, *seculariuer viuentium*, of the wicked of the world, in ⁿ whom he ruleth and worketh, as yeelding to his suggestions. It is not Satans power that makes him a god, and a prince, but onely the weakenesse of the wicked, admitting him as a lord of mis-rule; for, he (saith ^o Paul) is our master to whom we submit our selues as seruants. Christ is the Lord of heauen and earth by a three-fold right, *p in re creationis, merito redemptionis, dono patris*: but the deuill is god of this world onely (quoth Aquine) *imitatione*, because the wicked of this world are his followers, as hauing their ^q vnderstanding darkned, and their minds blinded, and hearts hardned thorough his enticing temptations. And so Paul in this present Epistle Chap. 11. vers. 3. *I feare least as the serpent beguiled Eue thorough his subtiltie; so your minds should bee corrupted from*

f Rom. 1. 16.

g 2. Cor. 2. 16.

h Rom. 1. 28.

i Theophylact.
Occumem.

k Arctius.

l Lombard.

Aquin.

Caluin.

m Iohn 12. 31.

n Ephes. 2. 2.

o Rom. 6. 16.

p Bernar. lib. 3.

de consider. 11.

q Ephes. 4. 18.

from the simplicitie that is in Christ. The Gospell is a glasse wherein wee may behold Christ; and Christ is an expresse character and image of God, as himselfe said, *he that hath seen mee, hath seen my father, and this is eternall life to know God, and whom he hath sent Iesus Christ,* Iohn 17.3. If then thou heare the word often, and yet continue still in vnbeliefe, the fault is not in God or his Gospell, but in thy selfe and Sathan, who blinds the minds of such as are lost, &c.

We preach not ourselves; least he should be thought arrogant in commending his sedulous and sincere preaching, he confesseth humbly that himselfe and his fellowes were not principall agents in their conuersion, but instrumentall onely; *Christ is the Lord, and wee your seruants for his sake, for it is God that commands the lights to shine out of darknesse, which hath shined in our hearts, for to giue the lights of the knowledge of the glory of God in the face of Iesus Christ. And wee haue this treasure in earthen vessels, that the excellencie of that power might bee of God, and not of vs.* See Epistle 3. Sund. in Aduent, and 1. in Lent.

This scripture may be tearmed aptly *manipulus Curatorum*; 1. Instructing all such as haue cure of soules to be diligent in their ministrie, considering the worthinesse of their function, and the goodnesse of God in making them apt to teach, and in calling them vnto such an high office. 2. To be rather solide then subtle, preaching plainly to the conscience. 3. To be humble, not as though they were lords ouer Gods heritage, but in meekenesse of spirit, behauing themselves as seruants for Iesus sake.

r Heb. 1.3.

f Iohn 14.9.

t Calvin.
Maurat.
Piscator.

u 1.Tim. 3.2.

x 1.Pet. 5.3.

The Gospell. MATTHEW. 9. 9.

As Iesus passed forth from thence he saw a man named Matthew, &c.

IN this
text 2.
points
are more
chiefly
regard-
able,
namely
the

Calling of
Matthew,
wherein
obserueth

Cauilling
of the Pha-
risees, and
in it

Bountifulnes of Christ in cal-
ling, hee saw a man named
Matthew, &c.
Dutifulnesse of Matthew in
comming, he arose, and fol-
lowed him.

Their accusation, *Why eatest
your Master with Publicanes
and sinners?*

Reason, *they that
be strong needs
nor the Phis-
on.*
Christ's ex-
cusation,
answering
for himself
by grounds
of Religion, *goe yet
rather & learne,
&c.*

y Acts 10. 38.

As Iesus passed forth from thence] We may not
slightly passe over the passing of Iesus here from place to
place doing good, and acting works of mercy and mi-
racle. Craftie politicians thrust themselves into the cen-
ter of the world, as it all times should meet in their ends,
neuer caring in any tempest what becommeth of the
ship of estate, so they may be safe in the coc-boat of
their owne fortune. But Christ here neglecting his pri-
uate boat, was all for the publique ship of the Church,
being not only painfull in his owne person all his life,
but also carefull in calling Apostles, who might as cun-
ning

ning masters and pilots guide the Churches ship after his death.

^a By this example Princes (which ought to be ^a nursing fathers vnto the Church) are taught not onely to see that matters be well ordered for the present; but also to foresee such things as may be for the good of the Church in time to come. They must especially maintaine the Schooles of the Prophets as the Seminaries and nurseries of the Clergie, that there may bee from time to time *Peters* and *Matthewes*, apt and able ^b labourers in the Lords haruest. As for you which are men of meane qualitie, though it be true that yee can not found Colledges, or endue the Church with any large reuencues: yet yee can ^c pray for the peace of Hierusalem, and wish hartily that plenteousnesse may be within her pallaces: And therefore when any sute concerning the Clergie shall be tried by your verdict, ^d forsake not the *Leuite* as long as thou liuest upon earth. Let no malignant humour cause thee to rob God of his due, the Minister of his dutie, that the Gospell may not onely flourish in our dayes, but that there may be still a succession of learned men in all ages to come, who may ^e comfort Hierusalem at the heart, and withstand all her ^f enemies in the gate.

He saw a man named Matthew sitting at the receipt of custome. He saw *Matthew* not (as then he saw many moe) with his corporall eyes onely, ^g but also with his all-seeing eyes of prescience, knowing that he was a ^h pearle in a dunghil, a chosen vessel vnto the Lord from all eternitie. And with his pitifull eyes of mercie, even with the verie same eyes he saw the grievous troubles of his children in ⁱ Egypt, and with the same eyes he saw *Peter* weeping, and with the same eyes he saw ^k *Naham* vnder the fig-tree. Now the greatnesse of his exceeding rich mercies is amplified here by circumstances of the person, and of the place, and of the time. By circumstance of person *hee* saw and called *Matthew*,

^z *Musculus*
in loc.
^a *Esay* 49.23.

^b *Luke* 10.2.

^c *Psal.* 121.6.

^d *Deut.* 12.19.

^e *Esay* 40.2.
^f *Psal.* 127.6.

^g *Ardem*,
Rupert.
^h *Chrysost.* a-
pud *Panigrol.*
hom. in loc.

ⁱ *Exod* 3.7.
^k *Lohn* 1.48.

l *Mathe* 2. 14.
Luke 5. 27.
 m *Hierom, Ian-*
sen, Maldonat.

n *Mat.* 18. 17.

o *Mat.* 4. 18.

p *Emilym.*
Caluin, Gene-
brardin Psal.

a rich man, a couetous rich man, a couetous rich man in a corrupt office, *Matthew the Publican*. ¹ Other Evangelists in relating this history calls him *Leui*,^m but he calls himself by that name he was best known by; he confessed his fault, and acknowledged his folly, stiling himselfe *Matthew the Publican*. And this he did vnto Gods glorie, for the greater was his misery, the greater was his Sauiours mercy; the children of Israel payed no custome before their captiuitie, wherefore toll-gatherers as being subiect to many foule extorsions and oppressions were most odious officers among the Iewes; in so much as Publicans and notorious malefactors are coupled vsually together in the Gospell: as if^a he refused to heare the Church also, *let him bee to thee as an heathen man and a Publican*, and *Math.* 23. 31. Verily I say vnto you that the Publicans and the harlots shall goe before you into the kingdome of God, and *Luke* 15. 1. Then resorted vnto him all the Publicans and sinners; and in our present text, why catch your master with Publicans and sinners? So that Publicans are ioyned sometime with heathens, sometime with harlots, alway with sinners.

But the goodnes of Christ is amplified more by circumstances of place and time; for that he called *Matthew* sitting at the receit of custome; he called ^o *Peter* and *Andrew* while they were fishing; *James* and *Iohn* while they were mending their nets; hee called other, while they were doing some good, but (O the deepenes of the riches of Christs vnspeakeable mercies) hee called *Matthew* when he was doing hurt, executing his hateful office, *sitting at the receit of custome*. ^p There be three degrees in sinne mentioned, *Psalm* 1. 1. The first is walking in the counsell of the vngodly; the second is standing in the way of sinners; the third is sitting in the seate of the scornfull; now *Matthew the Publican* had proceeded Doctor in his faculty, he was seated in the chaire, *sitting at the receit of custome*; the which is worse then either walking in the counsell of the vngodly,
 or

or standing in the way of sinners.

Hence we may learne not to despaire of other, much lesse of ourselues: not of other, albeit they be neuer so couetous misers and great oppressors. Indeed [¶] Christ said, *it is easier for a Camel (or as ² other read) for a cable to goe thorough the eye of a needle, then for a rich man to enter into the kingdome of God*, but he doth adde withall and say, *with man this is impossible, but with God all things are possible*. He can vn-twine a cable rope in euery cord and threed, and so draw it thorough the eye of a needle: he can vndoe the cords of vanity, and cart-ropes of iniquitie which hold couetous men from him, and so make them (as he did here *Matthew*) to follow him. He did vntwine *Zachens* when he said [¶] *behold Lord halfe of my goods I giue to the poore, and if I haue taken from any man by forged casillation, I restore him foure-fold: and so Zachens notwithstanding his Camels backe, that is in former time his prodigious wealth, entred into the strait gate of heaven.*

And let no man euer despaire of himselfe, seeing Christ called *Matthew* when he was doing of euill, and the thiefe on the crosse, *Luke 23*. when he was suffering for euill. [¶] According to his name so is his praise, [¶] Iesus is his name, and he is a sauour of his people; comming into this world (as hee protesteth and proueth in this Scripture) not to call the righteous but sinners to repentance.

In *Matthews* obedience to Christs call, observe with ² *Arden* a threefold abrenunciation,

1. Of his wickednes, *he arose*, namely, from his old vnconscionable course vnto newnesse of life.
2. Of his wealth, *he left all*, *Luke 5. 28.*
3. Of his will, *he followed him*, and that as .

q *Mat. 19. 24.*
r *Theophylact,*
Erasmus, Drusi-
us, in loc. Mat.

f *Luke 19. 8.*

t *Psal. 42. 9.*
u *Mat. 1. 21.*

x *Hom. in loc.*

y Paratus ser.
de S. Mat.

z Arctim.

a Masculus.

b 2. Cor. 4. 18.

c Rupert. in loc.
d Luke 5. 29.

e Hieron.
Caietan.

f Iohn 6. 44.
g Gen. 17. 1.
h Hebr. 11. 6.
i Apostoli quā-
tum ad volun-
tatem totum
mundum reli-
querunt. Hier-
on. epist. ad
P. immac.

one writes *caloriser,*
lesanter,
conuenienter,
perseueranter.

1. Hee followed Christ immediatly without delay,
for as soone as Christ had said follow mee; forthwith hee
arose and followed him.

2. Hee followed Christ cheerefully * without any
murmuring or disputing who should execute his office,
or looke to his account. * It was in the worlds eye a
great folly to leaue such a gainefull occupation, a greater
folly to forsake that which he had already got, and
the greatest of all to follow him who was so poore that
he wanted a nest and an hole where to rest his head,
Math. 8. 20. Yet Matthew beholding his Saviour with
eyes of faith, and ^b looking not on the things which are
seene, but on the things which are not seene, simply and
cheerefully followed him, and in ^c token hereof (as Saint
^d Luke reportes) hee made him a great feast in his owne
house.

3. Matthew followed Christ conueniently, because
he left all and followed him: all his worldly busines, all his
vnconscionable gaines, all his corrupt affections, and
whatsoeuer hindred him in the way to God. And ^e here-
in he dealt not (as prophane Porphyrius and Iulian ob-
iect) vnadvisedly to forsake all things, and to follow
one which had nothing, for Matthew doubles had be-
fore seene many myracles of Christ, and at this present
he was also drawn by the holie spirit, according to that
of our Saviour, *No man can come to me, except the father
which hath sent me draw him.* And this spirit assured his
spirit that Christ as God is ^f all sufficient, and ^g a ^h rewar-
der of such as seeke him and come vnto him. Heere the
Gospell and Epistle meete, Paul preached not the word
for worldly gaine, Matthew left all and followed Christ.
He did not abandon all his estate, for hee feasted Christ
in his owne house: but hee was ⁱ willing to leaue the whole
world

world to gaine that good which he could neither ^k *pro-*
dere nor *perdere*.

4. *Matthew* followed *Christ* constantly, being first
a Disciple, then an Apostle, afterward an Evangelist, and
last of all a Martyr: as a Disciple he heard the Gospel of
Christ, as an Apostle he preached the Gospel of *Christ*,
as an Evangelist hee wrote the Gospell of *Christ*, as a
Martyr he suffered for the Gospel of *Christ*. He was not
onely a Disciple, but an Apostle, numbred among the
twelue, preaching the Gospell in ^m *Iudea* and ⁿ *Aethi-*
opia, for I remember one saith of him *Aethiopiani ni-*
gram doctrinā fidei fecit candidam. And that hee might
preach vnto the whole world after his death, he penned
the booke of the generation of *Iesum Christ*, &c. In which
(as *Euseb. Emisen* obserueth) he makes a great feast vnto
Christ, and that in sundry respects as 1. His Gospell
is great, as being written in Hebrew, the most ancient
and most holy tongue. 2. Great, as being the first of
all the Gospels. 3. Great, as being the most large, & di-
uided by the moderne Latines into 28. Chapters, but ac-
cording to the partition of *Hilarius* in former ages into
23. or as *Druibnianus* into 67. Canons. Among the
Greecians *Euthymius* parted it into 68. Chapters, *Euse-*
bius, *Ammonius*, *Suidas* into 355. and lastly great, as in-
tending principally to shew that the man *Christ* is the
Messias and Saviour of the world, promised by the Pro-
phets, and prefigured in the sacrifices of the law. Saint
Matthew having cheerefully followed *Christ* in hearing
his Gospell, in preaching his Gospell, in writing his Gos-
pell, on this day suffered martyrdom constantly for
his Gospell.

Christ every day calleth vs; and saith vnto vs as here
to *Matthew*, follow mee, though he doe not this immedi-
ately by himselfe, yet he speaketh vnto vs by the tongues
of his Preachers, as he spake in old time to our fathers
by the mouthes of the Prophets. It is our duty therefore
to come when hee calleth (as his seruant *Matthew*)
quickly,

k *Augustin. de*
ciuitate dei
lib. 1. cap. 10.

l *Mat.* 10. 3.
m *Euseb. hist.*
lib. 3. cap. 21.
Idem *Magde-*
burg. cent. 1.
lib. 2. col. 576.
n *Socrates hist.*
lib. 1. cap. 15.
o *Cassianus*
catalo. 1. par. 3.
considerat. 29.
p *Panigrol*
hom. in ior.
par. 1.
q *August. de*
consensu Evan-
gel. lib. 1. cap. 2.
r See *Paniga-*
rol vbi sup. &
Six. Bibliothec.
lib. 1. pag. 17.
s *Vide not. Ba-*
ron. in R. m.
Martyr *Sept-*
temb. 21.

t *Heb. 1. 1.*

u Ecclesiast. 5.7

x Hebr. 3.13.

y Psalm. 84.7.

z Apocal. 2.10.

a Iohn 20.1.

b Ecclesiast. 5.1

c Ardens, Musculum, in loc.

d Apocal. 3.20.

e Persu.

f Galat. 5.22.

g Ephes. 5.30.

quickly, conueniently, constantly, cheerefully. Quickly without delay, ^u make no tarrying to turne vnto the Lord, but to day, ^x while it is called to day, let vs heare his voyce: conueniently, forsaking our selues, and calling away euery thing that presseth downe, and bindeth vs in our way to Christ, Hebr. 12. 1: constantly, ^y going from strength to strength, and continuing ^z faithfull vnto the death: cheerefully, making Christ a great feast in our owne house.

Happily thou wilt object, if I had liued in that golden age, when Christ my Saviour blessed the world with his bodily presence, then I would have worshipped him, and followed him, and feasted him: but alas, I have good cause to complaine with Mary Magdalene, ^a they haue taken away the Lord, and where should I finde him, if I would now feast him? O beloved, albeit Christ ^b is in heauen and thou art on earth, yet thou mayest (and that in thine owne house) make to him a ^c double feast: a spirituall feast, and a corporall: a spirituall, for his meate is to doe the will of God, Iohn 4. 34. And the will of God is to beleue in him whom he hath sent, Iohn 6. 29. So that whosoever beleueth in Christ, and openeth the doore to his knocke, maketh him a feast in the parlour of his heart. So ^d himselfe saith, I stand at the doore and knocke, if any man heare my voyce, and open the doore, I will come in vnto him, and will sup with him, and bee with mee. The Poets feigned that their God Iupiter fed on Nectar and Ambrosia, ^e Iupiter Ambrosia satur est, & Nectare plenus. But the God of heauen is refreshed with the ^f fruites of the spirit, love, ioy, peace, long-suffering, gentlenes, goodnes, faith, meekenes, temperance, these dishes are his dainties.

Thou mayest also feast him corporally; for whatsoeuer is done to his followers, he taketh as done to himselfe, because they be members of his body, of his flesh, and of his bone: this hee will openly protest at the last day, Mat. 25. 35. I was an hungred, and ye gaue me meate:

I thirsted, and ye gaue me drinke: for in as much as ye haue done it vnto one of the least of these my brethren, yee haue done it vnto mee.

And when the Pharisees saw it] In the Pharisees accusation obserue these two circumstances especially: To whom; And of whom it was made; to whom, *they said vnto his Disciples*: of whom, of Christ and the rest of the guests in *Matthewes house*, *why eateth your master with publicans and sinners*, &c. In making this obiection vnto the Disciples, and not vnto Christ himselfe, they shew themselves to bee craftie calumniatours. It was ^bcraft to set vpon the weake Disciples being a little before confounded by their master: and it was ^acalumnie to mutter that behind his backe, which they dare not vtter vnto his face. But this was their ordinarie guile to vent their gaule, when they conceited that the Disciples did amisse, they cauilled with Christ, ^k*why doe thy Disciples transgresse the traditions of the fathers, for they wash not their hands when they eate bread*. And when they thought Christ offended, they told his Disciples, *why eateth your master with publicanes and sinners*? In the fact of the Disciples, they cauilled with Christ: in the fact of Christ, they cauilled with the Disciples; in both their malicious intent was to dishonour the Gospell, and estrange the Disciples from Christ, and Christ from his Disciples. In our age there be many such enuious sycophants, who being once got betweene the pot and the wall, chat in secret against that which Christ and his Ministers haue chaunted in publike.

The Pharisees accusing Christ and his company *Publicanes and sinners*, offended in vncharitableness & pride: in vncharitableness toward Christ, ^l*ac si consentiens in culpa, qui consentiens in cena*, as if he had communicated with them in mischiefe, as he did common with them at meate: whereas Christ conuersed with publicans and sinners *as the Physitian with the sick*, ^mthey made not him worse, but he made them better; he had no fellow-

*h Aretius,
Marloras,
i Bullinger.*

k Mat. 15. 2.

l Ardens.

m Arctium.

ship

n Ephes. 5. 11.

o Psal. 143. 2.

p Job 25. 5.

q Esay 64. 6.

r Musculus.
Culman.

f Theophylact.

t Calvin.

n Hilarius.

Pomigrol.

Marlorat.

x Luke 4. 18.

y Mat 11. 28.

z Musculus.

Caluin.

a Epist. lib. 1.
epist. 4.

ship with ⁿ vnfruitfull workes of darknesse, but only with the workers, he did loue their persons, but leaue their vices. See Gospell on the 3. Sun. after Trinitie. Againe the Pharisees were very cruell and vncharitable toward the Publicanes, in that they despised them, and had no feeling of their miseries, or care for their conuersion: and lastly, they shew their pride by iustifying themselues impudently, whereas they should rather haue confessed ingenuously with the ^o Psalmist, *enter not into iudgement with thy seruants, for no flesh is righteous in thy sight: and with ^p Job, if the starres are vncleane in his sight, how much more man a worme, euen the sonne of man which is but a worme?* and with ^q Esay, *we haue all beene an vncleane thing, and all our righteousnesse is as filthy clouts.*

When Christ heard that, he said vnto them.] He replied vnto the Pharisees, ^r not as hoping to mend them by his answer, but lest his Disciples otherwise might be scandalized, hereby giuing vs an example to meet with opprobrious cauils and calumnies against the Gospell, and that not to satisfie so much our aduersaries, as to strengthen our auditours.

They that be strong need not the Physitian.] This sentence may be considered as a ^t *lemma* to the Pharisees, who were so righteous and strong in their owne conceit, as that they did not in any case need a Physitian; but as a *Lemma* for ^e others, in which (as in the rest of his Apologie) Christ insinuates that *he came into the world, not to constraîne, but to call; not the righteous,* ^u *who iustifie themselues, but sinners, euen such as feeble their wickednes and weaknes, such as are ^x broken hearted, such as are laden and ^y weary with the burden of their iniquitie: ^z not to licentiousnesse in their sinne, or to punishment for their sinne, or to satisfaction for their sinne, but to repentance for their sinne, that they being deliuered out of the hands of all their enemies, might serue God in holinesse and righteousness all the dayes of their life.* ^a *Paulinus* saith excellently, that a sinner irrepentant is like

Samson

Samson in the mill grinding corne for his enemies : but if hee^b confesse his sinnes, and bee sorry for the same, Christ is faithfull and iust to forgive him his sinnes, and to cleanse him from all vnrighteousnesse.

b 1. Iohn 19.

Almighty God, which by thy blessed Sonne diddest call *Matthew* from the receipt of custome, to be an Apostle and Euangelist : grant vs grace to forsake all covetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The

The Epistle, APOCAL. 12. 7.

There was a great battell in heauen, &c.

In this Scripture 3. points are to be considered, and they be points of warre, to wit a

Battell, verse 7. described by circumstances of the

Victory following the battell, set downe

Triumph after the victory, containing the

Time, when it was fought, *There was.*

Field, where it was fought, *in heauen.*

Captains and souldiers, by whom it was fought, on the one side, *Michael and his Angels,* on the other, *the Dragon with his Angels.*

Negatiuely, *they preuailed not, neither was their place found any more in heauen,* verse 8.

Positiuely, *the Dragon and all his Angels with him are cast out of heauen into the earth,* verse 9.

Principall, *the blood of the Lambe.*

causes

A sound profession of the faith, & by the word of their testimonie.

Instrumental:

A resolute constancie to the end, *they loved not their liues vnto the death,* verse 11.

Effects and fruits of the victorie, verse 10. and 12. *I heard a loud voice saying, In heauen is now made saluation, &c. Therefore reioyce O ye heauens, &c.*

For

For the better vnderstanding of the whole text, I purpose to treat first of the commanders and souldiers in this warre-fare, *Michael and his Angels fought, and the Dragon and his Angels fought.* Cardinall^c Bellarmine affirms that *Michael* euer since the fall of *Lucifer* is head of the glorious Angels, and the *Rhemists* obserue the reason heere why *S. Michael* is ordinarily painted fighting with a Dragon: but I thinke neither the foolish Painter, nor yet learned *Bellarmino* can tell vs how *Michael* came to be chosen into *Lucifers* roome. For all the wicked Angels (as *S. Iude* teacheth in his Epistle) who left their habitation, are reserued in euermlasting chaines vnder darkenes, and such as fell not are not preferred vnto higher place, but continue still in their first estate and dignitie, we grant that there be certaine distinctions and degrees of Angels in the quire of heauen, as reading in holy Scriptures of^d *principalities, and powers, and thrones, and dominations, and*^e *Seraphims, and*^f *Cherubims;* but we finde not in the Bible that *Michael* is the chiefe commander of all. Indeed *S. Iude* calleth him an *Archangel*, and *S. Daniel* *unum de principibus*, that is, one of the principall Angels, as *Vatilius* vpon the place; but he neuer was or shall be Monarch and head of all Angels, and that I prooue (by these reasons ensuing) vnto the Papists.

1. According to the doctrine of their^h owne schoole, *Michael* being employed as a messenger betweene God and man is not of the first *Hierarchie*, but of anⁱ vnderling order, and so consequently not *supremus Angelorum*, as their owne Doctor^k *Georg. Bartholdus Pontanus* acknowledgeth.

2. Because the greatest Angel is vsed in the greatest embassage, but *Gabriel* was sent for the contracting of that sacred match betweene the blessed Virgin and the God of heauen, ergo, *Gabriel* is rather supream both in naturall and supernaturall graces and prerogatiues. So^l *Gregory* the great sometime bishop of Rome notes, *ad*

H

hoc

c De Rem pont.
lib. 1. cap. 9. S.
post casum ve-
ro.

d Ephes. 1. 21.
Coloss. 1. 16.
e Esay 6. 2.
f Gen. 2. 14.

g Dan. 10. 13.
and 12. 1.

h Thom. part. 1.
quest. 142.
art. 2. & 4.
i Paterius in
Dan. 10.
k Praefat. in ser
de S. Michael.

l Hom. 34. in
Euangel.

hoc mysterium summum Angelorum venire dignum fuerat, qui summum omnium nuntiabat; it was convenient (saith he) that to this supreme mysterie of mysteries the supreme of all Angels should be destinated, who should annunciate the conception of the supreme Lord of all.

3. Because Christ is the *Michael* heere mentioned, as the commentarie vnder *m Augustines* name, *Michaelcm intellige Christum*, by *Michael* vnderstand thou Christ. ^a For the bleiſed Angels cannot be ſaid to be any other *Michaels Angels*, but onely the Angels of God and Christ: in the viſion happily *Michael* and an hoſt of Angels appeared vnto *Iohn*, but they repreſented ^o Christ and his members. The name *Michael* ſignifies *quis vt Deus*, who is as God, a name beſt agreeing vnto Christ, as being very God of very God, euen the brightnes of his glory and ingraued forme of his perſon, *Hebr. 1. 3. Michael* (as we finde in the 10. and 12. Chapter of *Daniel*) was the patron of the Iewes, and the defender of Gods people. But herein hee was a type of Christ and a figure, for Ieſus alone is this Sauour, as *Eſay* foretold, and *Zacharias* in his Euangelicall hymne chaunted plainly, *the light of the Gentiles, and the glory of his people Iſrael*.

So that the meaning of our text is briefly ^q this, Christ and his members fight againſt the Deuill and his complices: and indeede it is againſt the principles of holie beliefe to aſcribe this victory to *Michael* or any other Angel whatſoeuer, ſeeing the Scripture ſaith expreſſly, ^r *the ſeede of the woman ſhall breake the Serpents head, and ſhe God of peace ſhall tread downe Satan vnder our feete*, and a loud voyce from heauen proclaimes in this Chapter at the 11. verſe, *they ouercame the Dragon by the blood of the lambe*.

Our bleiſed Sauour did fight a ſingle combate with the Dragon in the wildernes and ouercame him, *Mat. 4.* A point full of inſtruction and comfort as I haue ſhewed in my notes vpon the Goſpell 1. Sund. in Lent. Againe Christ

m *Hom. 9. in Apocalyp.*

n *D. Fulk in loc.*

o *Bullinger, Arcium, Mart. Lat.*

p *Cap. 7. 14.*

q *Auguſt. 2. i ſup.*

r *Gen. 3. 15. 1. Rem. 16. 20.*

Christ fought with the Deuill and all his complices on the crosse, where saith ^c Paul he spoyled principalities and powers, and made a shew of them openly. For as a mightie ^u Samson he did beare away the gates of his enemies vpon his owne shoulders, killing at his death moe then he had slaine in his life: by death he destroyed death; and by his going downe to the graue he did open the graue, and gaue life to the dead, in the house of death, and kingdome of hell; he triumphed ouer Satan, and spoyled him of all his strength and power, as ^x Bernard sweetly, *Diaboli fortitudo per redemptoris vulnera traducta & deducta ad nihilum.*

As Michael did fight, so likewise his Angels, ^y Christus est ecclesia sua promachus, *Angeli eius symachi*: ^z Some construe this of the glorious Angels, as being ministring spirits for the good of such as shall be heires of saluation, Hebr. 1. 14. These souldiers beeing more then twelue legions. Math. 26. 53. Thousand thousands and ten thousand thousands, Dan. 10. 7. A number without number, Hebr. 12. 22. ^a Pitch their tents about vs, and fight against such as fight against vs: here the Gospell and Epistle meete, *Michael and his Angels* (saith our Epistle) *fight against the Dragon and his Angels*: and the Gospell insinuates as much in saying, *take heede that ye despise not one of these little ones, for I say vnto you that in Heauen their Angels doe alway behold the face of my Father, &c.* And heere you may note the reason also why both are appointed by the Church to be read on this festiuall of Angels.

^b Other expound this of the Ministers of Christ, often stiled in respect of their honourable function and mission *Angels*. These beare the Captaines colours, preaching the true faith whereby the souldiers of Christ are distinguished from all other. Or as ^c other, by the word *Angels* is meant all the members of Christ in heauen, and on earth; as well Magistrates as Ministers; as well people as Pastors; all his Apostles, Confessors,

^c Coloss. 2. 15.

^u Indg. 16. 30.

^x Ser. de quaduplici debito.

^y Arcinus.

^z Ardens, Rupert.

^a Psalm 34. 7.

^b Marlorat.

^c Eullinger.

Martyrs, and whosoever else fighteth vnder his banner.

The Devill is the Generall on the contrarie side, called here for his^d open mischief a *great Dragon*, for his cunning and secret malice an *old Serpent*, for his false ca- uils, an *accuser of his brethren* and a *Devill*, for his obsti- nate contradiction and opposition of God and godli- nesse *Satan*. And the Dragon is not onely chiefe of De- uils, but also^e god of this world, that is, of all wicked men in the world. Deceiuing (saith our text) *all the world*,^f that is, endeavouring to deceiue all in the world, but actually deceiuing all such as are^g of the world, stirring them vp alway to fight against *Michael* and *his angels*,^h against the Lord, and against his annointed, Entiling the Magistrate to tyrannie, the people to securitie, the learned to curious impietie, the simple to brutish Epicu- risme, all to disorder and dissolutenesse.ⁱ *Quò enim vel unde seducit vel abducit orbem terrarum, nisi à cultu Dei debito ad cultum suum indebitum?*

Now we know the Captaines and the souldiers: let vs see when the battell is fought, and where; when, *there was a battell*, indefinitely; for there was, is, and euer will be warre betweene *Michael* and the Dragon vntill the worlds end. And therefore this battell is called in our and some other translations *prælium magnum*, as being *great*, not onely in regard of the great number of those who fight, or in regard of our enemies great might, great malice, great experience, great cunning, all which are verie great:^k But also *great* in regard of the great time this warre shall continue; for God said vnto the Serpent in the beginning of the world,^l *I will put enmitie betweene thee and the woman, and betweene thy seed and her seed, hee shall breake thine head, and thou shalt bruiſe his heele*. And Saint Paul liuing in the latter ends of the world saith in his epistle to the^m Galatians, as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so it is now; so that

d *Ardens.*

e 2. *Cor.* 4. 4.

f *Ardens.*

g *Marlorat.*

h *Psal.* 2. 2.

i *Rupert.*

k *Marlorat.*

l *Gen.* 3. 15.

m *Cap.* 1. 29.

as long as there is a world, and a prince of the world, so long the children of God must put on the armour of light, and fight against the workes and princes of darkness. Every Christian is a professed souldier, not only for a time to see the fashion of the warres, as young gentlemen vse in our time; but (as he hath in holy baptism vowed) manfully to fight vnder Christs banner against sinne, the world, and the deuill, and to continue his faithfull souldier and seruant vnto his liues end. When *William* the Conquerour had landed his men in *Sussex*, he caused all his ships to be sunke, that all hope of flying backe might be taken away. Beloued, seeing we are landed on this valley of teares as it were the *Battell* of the world, let vs neither faint nor flie, but fight it out valiantly till death our * last enemy be destroyed.

3. This battell is described by the place, there was a great battell *in heauen*, this cannot fitly be construed of heauen in heauen, for the Deuill in the beginning was cast out of that heauen, and there is no war-fare, but all well-fare; no iarre, but loue, yea such a peace as passeth all vnderstanding. But by *heauen* is meant the Church of God on earth, as *Interpreters* obserue generally, called in holy Scriptures, *heauen and Hierusalem above*, for that her chiefe treasure is in heauen, *Matth. 6. 20.* her affections in heauen, *Coloss. 3. 2.* her conuersation in heauen, *Philip. 3. 20.* and for that the Lord of heauen dwels in her heart by faith, *Ephes. 3. 17.* All this battell then is fought in heauen vpon earth, according to that of *Iob. The life of man is a war-fare vpon earth*: Here is the field, where wee must so run, that wee may obtaine; so fight, that wee may overcome: no part of the battell is fought in hell or Purgatorie, but all vpon earth. Or this battell is said to be fought *in heauen*, as being a spirituall war-fare, *Ephes. 6. 12.* Wee wrestle not against flesh and blood, but against spirituall wickednes, which are in high places. Grosse wickednesse is easily seene, and prevented soone, but our aduersaries

n Restitution
of decayed
intelligence,
pag. 176.

o 1. Cor. 15. 26.

p *Augustin.*
Ardens.
Rupert.
Bullenger.

q *Iob 7. 1.*
r 1. Cor. 9. 24.

f *Rupert.*
Eraf.
Sarcerius.

t Ecclesiast. iii
9. 15.

abound with inuincible wickednesse, being our greatest enemies while they seeme our best friends: and therefore seeing we liue in a besieged citie, which is assaulted on every side by cruell and cunning opposers (as the wise man speaks) in the midst of snares, it becometh vs as Paul exhorts, to put on the whole armour of God; that we may stand against all the assaults of the Devil: Let vs feare nothing in this holy warre, for our Captaine is good, our Michael is the Lord of hosts, Nil desperandum Christo duce, & auspice Christo: our cause good, for we fight for the word of truth against the father and fauourers of lies, against the Dragon and his angels: our companie good, all the glorious Angels in Heauen, and all the good men on earth are on our side: our reward good when our fight is finished, palmes in our hands, and crownes on our heads. See Epistle 21. Sund. after Trinitie.

u Matt. 16. 18

And preuailed not.] Albeit the Deuill as a great Dragon, and an old Serpent, and a roaring Lion, seeke daily whom he may deuoure; yet the gates of Hell are not able to conquer the Church: albeit Satan rage and raue neuer so much, he shall haue no preuailling power against Gods elect, hee shall not plucke any of Christs sheepe out of Christs hand, Iohn 10. 28. The prince of this world is cast out, and hath nought in me, saith our blessed Sauiour, Iohn 14. 30. no part in me, no part in mine, which are flesh of my flesh, and bones of my bones. I know the Dragon and his angels assault Michael and his angels every houre, but all the hurt they can doe is to bruise the heele, Gen. 3. 15.

x Iohn 11. 31.

y Ephes. 5. 30.

Neither was their place any more found in Heauen.]

z Augustin.
Billenger.
Marlorat.

That is, in the hearts of the godly, whose conuersation is in Heauen. Albeit the deuill and his associates besiege Gods elect every day, yet they finde in them no resting place; their dwelling is among the reprobate wicked, according to that of S. Matthew, When the vncleane spirit is gone out of a man, hee walketh thorowout drie places,

a Cap. 12. 43.

ces,

ces, seeking rest and findes none, then hee saith, I will re-
turne into mine house, from whence I came; and when hee
is come, hee findes it empty, swept, and garnished, then
hee goeth, and taketh vnto him seuen other spirits worse
then himselfe, and they enter in and dwell there: and the
end of this man is worse then the beginning. The Deuill is
cast out of heauen into the earth, as in the text follow-
ing,^b that is, into men of earthly mindes, who^c goe vpon
their bellies, and eat dust all the dayes of their life. The
Deuill is cast out of the Temple into the court,^d which
is without the Temple, *that is, out of the bounds of
the Church, among the Gentiles, and such as know not
God, or else knowing God, glorifie him not as God,
Rom. 1. 21. professing that they know God, but denie
him in their workes, Tit. 1. 16. In these who^e minde
earthly things, Satan ruleth and^f worketh as their God
and Prince!

*I heard a loud voice saying, In Heauen is now made
saluation.]* Here begins the Saints Antuor, or victoriall
hymne, for the loud voice from Heauen is nothing else
^hbut the publike consent of the faithfull in magnify-
ing the mercies of God toward them in their fight a-
gainst the Dragon and his angels. And this conquest is
tearmed in respect of men, *Saluation*; in respect of God,
the strength of his kingdom, and the power of his Christ.
Where Satan and sinne raigne, there destruction is at
hand, for the wages of sinne is death, Rom. 6. 23. But
when once Satan is cast out, and the word of God
which is theⁱ sauing Gospell, and the word of^k life
^ldwellth in vs plenteously, then (as^m Christ said vnto
Zacharia) saluation is come to our house. It is termed
the power of Christ, and strength of Gods kingdom, be-
cause this evidently sheweth his might and Maiestie. So
the Text following, *They overcame the Dragon by the
bloud of the Lambe.* Christ fighteth in vs, and for vs, and
through hisⁿ helpe wee are able to doe all things, euen
to cast our Satan, and to cast downe holds, and what-

^b Rupert. idem
Primasius apud
Marlorat.
^c Gen. 3. 14.
^d Apoc. 11. 2.
^e Apocalyp.
Apocalypf.

^f Philip. 3. 19.
^g Ephes. 2. 2.

^h Rupert.
Bullenger.
Marlorat.

ⁱ Ephes. 1. 13.
^k Philip. 2. 16.
^l Coloss. 3. 16.
^m Luke 19. 9.
ⁿ Ardens.

^o Philip. 4. 13.

p Rom. 8. 33.

foeuer is exalted against the knowledge of God, 2. Cor. 10. 4. So that we may triumph and say with *P. Raul*, *Who shall lay any thing to the charge of Gods elect? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea rather that is risen againe, who is at the right hand of God, and maketh intercession for vs.* And 1. Cor. 15. 55. *O death, where is thy sting? O graue, where is thy victorie? The sting of death is sinne, and the strength of sinne is the Law: but thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ.*

q *Rubert.*
*Ardens.*r *James 3. 2.*s 1. *John 1. 7.*t *Rom. 8. 1.*u *Galat. 2. 20.*

And by the word of their testimonie.] The blood of the Lambe, that is, the death of Christ our paschall Lambe, is the chiefe cause of this one victorie, but *Ƴ* faith is the hand and instrument applying the merits of Christ, and opposing them against all the dangerous assaults of the dragon. For when that common informer and accuser of his brethren shall accuse thee before God for breaking his Lawes (as in many things all of vs offend) then thou maist answer, *The blood of Iesus Christ cleanseth vs from all sinne; and there is no condemnation vnto those which are in Christ; hee sa. "toured mee, that hee died for my sinnes, and rose againe for my iustification."* All that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, and the prince of this world, even our faith, 1. *John 5. 4.* See Epistle Sun. 1. after Easter. And therefore *Paul* aduiseeth the Christian souldier aboue all other weapons in the spirituell warfare; to put on faith: *Aboue all take the shield of faith, wherewith yee may quench all the fierie darts of the deuill,* Ephes. 6. 16. See Epistle Sun. 2. 1. after Trinitie.

x *Rom. 10. 9.*y *Ardens.*z *James 2. 18.*

Now forasmuch as it is not sufficient vnto saluation to beleue with thine heart, vnlesse thou likewise *Ƴ* confesse with thy mouth: it is said here, that the souldiers of Christ ouercame the Dragon by faith in the Lambes blood, and by the word of their testimonie. And *Ƴ* forasmuch as a true faith is neuer idle, but alway *Ƴ* manifesting it selfe by good workes; it is added in the next clause,

clause, they loved not their lives unto the death, as who would say, they were willing to sacrifice their lives and their lives in the quarrell of Christ against the Dragon and his Angels; they remembered the words of their Generall, *he that loveth his life shall lose it, and he that hateth his life in this world, shall keepe it to life eternall; and whosoever shall lose his life for my sake and the Gospell, hee shall save it.*

a John 13.35.

b Mark 8.35.

The Gospell, MAT. 18. 1.

At the same time came the Disciples unto Iesus, saying, who is the greatest in the kingdome of heaven?

1. When it was asked, at the same time.

1. A question, verse 1.

2. By whom, the Disciples.

THere be two parts of this text:

wherein observe

3. Of whom, they came unto Iesus.

4. What, who is the greatest in the kingdome, &c.

2. An answer to the same, verse 2, 3, &c.

The summe whereof is briefly this; *He that in Christ's Church is most serviant, is the greatest; and he that is most lordly, the least: or he that is least in his owne conceit, is the greatest in Gods eye; the least in this kingdome of heaven which is present, shall be the greatest in that kingdome of heaven which is to come. The which one point is pressed by the great Doctor of humilitie with a great deale of earnestnesse: for 1. (as *S. Marke* reports) hee sat downe: 2. hee called the twelve: 3. when they were called together, he taught them by spectacle to their eye, so well as by precept to their eare, hee set a child in the midst of them, and said:*

c Heming. possit in loc. d Ardens.

e Maldanas.

f Mark 9.35.

said: 4. Hee vsed a vehement asseueration, Verily I say vnto you: 5. A commination, except ye turne, and become as children, ye shall not enter into the kingdome of heauen.

As the same same.] The occasion of this question among the Disciples (as *S. Hierome* and other learned Doctours write) was vpon emulation towards Peter, whom alone they saw preferred before the rest in the payment of the tribute, by these words of Christ in the former chapter at the last verse: *That take and pay to them for mee and thee.* But *S. Marke* relates chap. 9. verse 34. that this contention began in the way, before they came into the house where Christ appointed Peter to pay tribute for them both, and therefore the question here for maioritie was not vpon that occasion, it was happily cherished by it, but ingendred in their mindes long before, for that Christ had admitted none of his Apostles to the sight of his transfiguration, and the raising of *Marys* daughter from the dead, *saue Peter, and James, and Iohn.* Or it may be this emulation arose for that Christ had said vnto Peter, *Matth. 16. 19. I will giue vnto thee the keyes of the kingdome of heauen, &c.* But what need we so curiously to seeke for the reason of this quere, seeing these two things are certaine; 1. A desire to be like Gods on earth is an in-bred sinne deriued from the transgression of our first parents *Adam* and *Eue*: 2. The Deuill is euer most busie to nourish this ambitious humour in the Ministers of the word, as it is apparent in the ° Gospell and ° Churches Historie, What a deale of time was vsually spent in the Councels about precedence of Bishops, and in our age the question of the Popes primacie is termed by Cardinall *Belarmine*, *Summarie Christiana.*

Came the Disciples vnto Iesus.] In whom are hid all the treasures of wisdom and knowledge: and this fact of theirs is admirable, for when any doubt ariseth in our mindes concerning the kingdome of heauen, it is our best way to come vnto Iesus, who: *lighteth every mans foot*
commeth

g In loc.
h Chrysost. Theophyl. Drus. Mart.

i D. Faul. Musculus.

k Marlorat. Maldonat.

l Mat. 17. 1.
m Luke 8. 31.

n Musculus.

o Mat. 20. 21.

Marke 10. 37.

Luke 22. 34.

p Legantur epist. decretales & gella conciliorum.

q Prasat. in libris de Rom. Pont.

r Coloss. 2. 3.

s Origen. apud

Thom in loc.

t Iohn 1. 9.

cometh into the world. If any lacke wisdom (saith S. James in his Epistle, chap. 1. verse 5.) let him aske of God, for God is only wise, Rom. 16. 27. Cometh therefore to his law, to his testimonie, & search his Scriptures, which are able to teach, and instruct, and to make the man of God absolute, 2. Tim. 3. 16. 17. And for the better vnderstanding of the dead letter, come to his liuing Oracles and walking Bibles, I meane the true Prophets and learned Preachers of his word, for he calls them expressly, *the light of the world, and their lips should preferre knowledge*: *prædicant, & monstrant sensum in scripturis*. Come to Iesus, come to the word of Iesus, come to the Preachers of the word of Iesus, lest happily the Lord say to you as he did once to the Iewes, *ye haue not asked at my mouth*, Esay 30. 2.

Who is the greatest in the kingdom of heauen? It is certaine that there arose a disputation among^b them, which of them should be greatest, and yet to cloake their ambitious pride, they doe not aske who shall be greatest among vs, but indefinitely, *who is the greatest in the kingdom of heauen*, & vnderstanding by the kingdom of heauen, the kingdom of Christ in this world, for they carnally conceiued that Christ after his resurrection would restore the kingdom of Israel, and so taigne as a Monarch vpon earth, and therefore they make suit to sit next to him at his right hand and on his left in his kingdom. I know^c Chrysostome construeth it of the kingdom of heauen in that other world, condemning the men of his age, because they did not attaine to the defects of the Disciples: *all our question is (saith he) who shall be greatest in the kingdom vpon earth, and not who shall be greatest in the kingdom of heauen*. But by Chrysostomes leaue to contend who shall be greatest in heauen is charitie, not yauitie, Luke 13. 24. *Strive to enter in at the strait gate*. As in the Arke there were three lost one above another: euen so there be many mansions in Gods house, Iohn 14. 2. There bee degrees among

u Esay 8. 10.
x Iohn 5. 39.

y Mat. 5. 14.
z Malc. 2.
a Hieron. epist.
ad Paulin.

b Luk. 9. 46.
c Caetan.

d Melanct.
Muscus.
Marlorat.

e Act. 1. 16.
f Mat. 20. 17.

g Apud Thom.
in loc.

h Gen. 6. 16.

mong the Saints in heaven, as there be degrees among Angels: there is a Prophets reward, and a Disciples reward; *Mat. 10. 41. 42.* Wee should therefore strue to be greatest in heaven; out-stripping one another in goodnesse, as they who run in a race. *1. Cor. 9. 24.*

Again it is apparent by Christs answers both in our present text, and also *Matth. 20.* and *Luke 22.* that his Disciples expected a kingdom after the fashion of this world, dreaming that he should reigne as a Soueraigne; and themselves dominere like Dukes and Lords vnder him. The call it indeed *the kingdom of heauen*, in imitation of their master often teaching his kingdom *the kingdom of heauen*; for for that they thought his kingdom (though vpon earth) should notwithstanding bee diuine and heavenly. See Gospell on *S. James*, and on *S. Bartholomewes day*.

Iesus called achilde vnto him. Iesus seeing the thoughts of his Disciples, and vnderstanding the causes of their error; heales the desire of glory with the contention of humilitie, in reading of his lecture. *S. Marke* reports that *before dinner* now we finde in the Gospels historie, that the Doctors among the Iewes in their teaching vsed sometime to stand, and sometime to sit. *Peter* in Hierusalem, and *Paul* at Antiochia preached standing, but the Scribes and the Pharisees are said to sit in *Moses* chaire, *Mat. 23. 2.* So Christ himselfe sometime taught standing, as *Luke 6. 17.* and sometime sitting both in the Mount, and in the Temple. It may be therefore that it was the Iewes custome partly to stand and partly to sit, for Christ (as is appaent in the fourth chapter of *S. Luke*) preaching at Nazareth in the Synagogue, stood vp when he read his text, and sate downe when he did expound it. Whatsoeuer the Iewes order was, at this instant there was no siter gesture for Christ then sitting for this (as *Augustine* notes) shewed that hee taught as one which had authoritie. When hee was sate downe, he called all the twelve: doubtlesse hee knew who they

i Melanch.
Heming.

k Arctius.

l Iansen, con-
cord. cap. 70.

m Hieron.

n Acts 1. 15.

o 2. 14.

o Acts 13. 16.

p Mat. 5. 1.

q John 8. 2.

r See Panigra-
phol hom. in festi-
m. sanctorum,
& Levin. in
Act. 1. 15.

s Perse 16. 20.

t Lib. 1. de ser.
Dom. in monte.

they were which ambitiously contended to be greatest in his kingdome, yet he called all his Apostles, as being assured that his lesson of Humilitie was exceeding necessarie for them all. It is reported in the 20. Chapter of this Gospell, how *Iames* and *Iohn* onely desired to sit on his right hand and on his left in his kingdome: yet Christ admonished them all, and said, *Ye know that the Princes of the nations haue dominion over them, and they that are great exercise authoritie upon them: it shall not bee so with you, but whosoever will be chiefe among you, let him be your seruant.* Now the reason why Christ, and after him his Church, vse generall admonitions in rebuking of particular malefactors which are worse then the rest, is two-fold. First, That the delinquents may the better admit that checking which is common, and not particular or personall. 2. That such as haue not offended in that kind, may learne to be more carefull in their waies, and to hate the garment spotted by the flesh, as Saint *Iude* speakes. Often hauing in mind the saying of *Augustine*, *Aus sumus, aut fuimus, aut possumus esse quod hic est.*

When Christ had called his Apostles vnto him, he set a child in the midst of them, as it followeth in our present text. He set him by him according to the record of *S. Luke*; and tooke him in his armes as *S. Marke*, yet all agree, for it may bee (saith *Eusebius*) that Iesus first set him in the midst of them as *S. Matthew*; then afterward set him beside him as *S. Luke*; and last of all embraced him in his armes as *S. Marke*. ^a Some thinke that this child was one *Martialis*, afterward a famous Bishop in France, but this idle tradition is beside the text, and therefore not of the necessitie of faith. ^b Other imagine that Christ himselfe might bee this little one beeing among his Disciples as a seruant, *Luke 22. 27.* but this opinion is against the text. Iesus called a child, and set him by him, and tooke him in his armes, it saith; he set a child in the midst of them, but what child it doth not say

u *Musculus*
in loc.

x *Luke 9. 47.*
y *Marke 9. 6.*
z *Com. in loc.*

a *Anselm.*
Iansen. post. ma.
iores cum glossis
& figuris in
loc.
b *Hierom. in*
loc.

c 1. Epist. 2. 2.

d Diet. con. 1.
festo Michael.

e Theophylact.

f Ephes. 4. 14.

g Heming. post.
in festo Michael.h Collos. 3. 2.
i Philip. 3. 10.k Diet. con. 2. in
festo Michael.l. Clemens
strom. 4.
m Heming.

say not a great boy, but a little child, *puerulus*, which Erasmus translates *puellum*, Beza, *puerulum*, the vulgar Latine *parvulum*, as *Musculum* vpon our text, *Oportet imitari pueros anniculos, & fortè bimulos*. And so S. Peter exhorteth vs to be like *new borne babes*: and surely ^d parents are commonly so negligent in instructing their children, as that Christ hardly could find any yongling about three or foure yeares old of such innocent behaviour, of whom he might say, *Whosoever humbleth himselfe as this child*, and except yee turne and become as children.

Let vs examine therefore wherein we must be like to children, and wherein vnlike. First, We may not be like to children in ^e ignorance, so Paul 1. Cor. 14. 20. *In malice be yee children, but in understanding men*. 2. Not like to children in vnconstancie, ^f *wavering and carried about with every wind of doctrine*. 3. Not weak in faith as childrē; which are not able to discerne spirituall things for want of yeares of discretion. 4. Not like to children in ^g seeking after vntoward things, because their senses are not yet settled, our ^h affections are to be set on things which are above, hauing our conuersation in ⁱ Heauen, and therefore we may not imitate children in eating dirt, and in padling in the mire. The child plaies with the light of the candle till his finger be burnt, and ^k so the reprobate-wicked plaies with Hell fier, reputed it a fable, till at the last he comes to be tormented in that vnquenchable flame. The child doth esteeme an apple more then his fathers inheritance; so the witlesse worldlings prefers things temporall in this life, before the things eternall in the kingdome of Heauen. In these childish humors and the like, wee may not be like to children.

But we must be like children, 1. As being ^l *mundi corpore, sancti animo*, chaste in bodie, pure in mind. 2. Like to children in ^m obedience, for good children stand not reasoning what manner of thing it is that their father com.

commands, but instantly they follow his will and word as their rule to worke by. So faithfull *Abraham* at Gods commandement was readie to sacrifice his onely begotten sonne *Iſaac*, he stood not arguing the case, the death of my child can doe no good vnto God, and it will procure much euill vnto me, but rather he thought that it is my father in Heauen who commands, and I will obey.

Hees loath (alas) his tender sonne to kill,

But much more loath to breake his fathers will.

3. Like to children in respect of merit, for as children can not boast of their owne deservings against their parents: euen so the followers of Christ may not brag of their merits before God, but acknowledge themselves to be babes, able to doe nothing without his fatherly fauour.

4. As little children commit themselves altogether vnto the tuition of their parents and guardians: euen so Christians ought to cast all their care on Christ, as looking for euery good gift at his hand.

5. Like to children as concerning malice, both *innocentia* & *ignoscencia*: for as little children being injured take not any reuēge, but only make complaint either to their father or mother: euen so, when any wrong vs we may not auenge our selues in recompensing euill for euill, or rebuke for rebuke, but onely complaine to God our father in Heauen, or to the Church our mother on earth. It is written that vengeance belongs vnto God, and therefore we must humbly call vpon him in our persecutions, as the Prophets did, *O Lord, plead thou my cause with them that strue with mee, and fight against them that fight against mee.* *Give sentence with me O God, defend my cause against vngodly people.* And Psalme 80. 1. *Hear thou shepheard of Israell, thou that ledest Ioseph like a sheepe, shew thy selfe thou that sittest vpon the Cherubims.* And Psalme 83. 1. *Hold not thy tongue O God, keepe not still silence, refraine not thy selfe, for thou Lord hast beene our refuge from one generation*

*n De Bar: ad
hist. of Abra-
ham.*

o 1. Pet. 5. 7.

*p 1. Cor. 14. 10.
q Culman.*

*r Rom 12. 19.
f 1. Pet. 3. 9.*

c Psalm. 35. 1.

u Psalm. 43. 1.

x Psalm. 90. 1.

tion

y Sir Richard
Barckley tract.
of felicitie lib.
5. pag. 451.

tion to another.

I haue read of a reuerend and religious Archbishop of *Mentz*, who (being a long time depraued, and in fine deprived of his dignities and office by two corrupt Cardinals his Iudges, and a false harted Aduocate his familiar friend) out of the bitternesse of his spirit made this appeale from them vnto the Lord of Heauen. God knoweth (vnto whom all things are naked) that I am vniustly condemned, yet I will not appeale heere from your sentence, for that I know yee shall sooner be beleened in your lying, then I am in speaking the truth; and therefore I receive this heauie censure for the rebellions of my youth and other sinnes; Neuerthelesse I appeale from your iudgement to the Iudge eternall, and onely wise, which is Christ Iesus, before whom I summon you. The Cardinals fell into a laughing, and said, That if he would goe before, they would follow. It hapned that the poore Bishop hauing withdrawn himselfe into a Monasterie dyed within a yeare and halfe after, and the Cardinals hearing thereof, in a scoffing manner said one to another, that they must goe seeke the Archbishop. Now within a few dayes after one of them was bloudily slaine, and the other grinding his teeth, eat up his owne hands and dyed mad. And lastly the Iudas who betrayed him (I meane his false friend placed in his roome) was so mortally hated of all men for his sedition and crueltie, that beeing assaulted in a Monasterie, he was there butchered, and his carcase cast into the towne-ditch, where lying three dayes, all sort of people both men and women used all maner of despite vpon it. An example verie remarkable, teaching vs not to despise one of those little ones, because in Heauen their Angels alway behold the face of our Father which is in Heauen.

Againe, we may complaine to the Church our Mother, as in this present Chapter at the 17. verse, If thy brother trespassing against thee, will not vouchsafe to heare thy selfe alone, nor yet thy witnesses and arbitrators: Tell it to the Church. He that commits his cause to the

the Magistrate ciuill or ecclesiasticall, giues place to diuine iudgement, forasmuch as all higher powers are Gods ordinance, substituted Iudges and Deputies in his place. See Epist. 3. Sund. after Epiphan.

Lastly, like to children (as Christ expounds himselfe) in humbleness and harmlessness. In humbleness, v. 4. *Whoſoeuer humbleth himselfe as this childe, &c.* In harmlessness, vers. 6. *Whoſoeuer offendeth one of these little ones, &c.* So ^a S. Ambrose, ^b Theophylact, ^c Euthymius, and other as well ancient as moderne Writers. As ^d if Christ should haue said, Except ye turne from your ambition and indignation, and become like to children, little ones in your mindes, as they be little ones in their bodies; vnlesse yee become that by grace which children are by nature, ye shall not enter into the kingdome of heauen. I say by grace, for every good gift is from aboue, descending from the Father of lights, and therefore Christ here said not (as ^e one notes) *Nisi efficiatis vos sicut paruulos, sed nisi efficiamini.* To become like to little children in humbleness, is not in our power, it is the worke of Gods hand and helpe. Yet to shew that we must (as we may) worke with his preuenient grace, Christ addeth in the next clause, *Whoſoeuer humbleth himselfe*: according to the saying of *Gregorie*, The good which a man doth, is both the worke of God, and the worke of man: of God, as being author in giuing grace; of man, as being an actor in vsing grace, yet so that he co-operate with grace by grace. See Epist. Sund. 11. and 14. after Trinit. and Gospell on *S. Markes day*.

Whoſoeuer humbleth himselfe. That is, humbleth his heart; for as *Plato* said, euery mans soule is himselfe: it is not sufficient that our words are humble, our gestures humble, our habits humble (though I see that be more then many professors in our age will afford) vnlesse our soules and our selues are humble. Lord (said ^b *Dauid*) *I am not puffed in minde, I doe not exercise my selfe in great matters which are too high for mee, but I reſtaine my soule*

I

and

2 *Act. 13. 1.*

a *Ser. 10.*

b *In lac.*

c *In loc.*

d *In sen.*

Drusim. 177.

e *Die 2.*

f *Pontan. ser. in festo Michael.*

g *In sen.*

h *Psal. 131.*

and keeps it low, like as a childe that is weaned from his mother, yea my soule is euen as a weaned childe. Men of great wits are commonly *State-cruiques*, ouer-curious canse-droppers of the Counsaile Table, prying into the secrets of Court and Prince so long, vntill in fine they complaine with *Altaon, cur aliquid vidi?* for when our hearts are sowed with the leauen of our pride, there ariseth oftentimes a bitterneffe out of the stomacke into the mouth, so that we cannot forbear to speake ill of such as are in authoritie, yea prophanely of the Kings sacred Maiestie. The spirit of wisdom giueth another rule; *Study to be quiet, and to meddle with your owne businessse.* A priuate person hath a Common-wealth of his owne, let him intend the gouernment thereof in¹ providing for his household; in² laying vp for his children; in³ reioicing with the wife of his youth; abounding with all workes of pietie toward God and pittie toward his neighbour. He that thus humbleth himselfe as a little childe, the same doubtlesse is a good subiect vnto the King, and shall hereafter proue the greatest in the kingdome of heauen.

All they which are drunken, are not drunken with wine, saith *Esay*: for there is a drie drunkennesse as well as a wet. Ambition is a drie drunkennesse, making such as are giuen ouer to humours of vaine-glory, to stagger often in the way, and sometime reele out of the way. This kinde of drunkennesse made *Lucifer* reele out of Heauen, *Adam* out of Paradiſe, *Saul* out of his kingdome, *Nabuchadonoxer* out of mens societie to conuerſe with beaſts. It is impossible that great ones (I meane such as are drunken with their owne grearneſſe) should either walke in the narrow path, or enter in at the ſtraite gate; onely little ones are great ones in Gods kingdome. So the text here, *whoſoener humbleth himſelfe as a little childe, the ſame is greateſt in the kingdome of beauen.* So the text elſewhere; *Bleſſed are the poore in ſpirit, for theirs is the kingdome of beauen*; theirs is the kingdome

i 2. Pet. 2. 10.

k 1. Theſſ. 4. 11

l 1. Tim 5. 8.

m 1. Cor. 13. 14

n Eccleſ. 9. 9.

o Cap. 19. 9.

p Matt. 7. 14.

kingdome of grace, which is heauen on earth: and theirs is the kingdome of glory, which is heauen in heauen. See Gospell on all Saints day.

The Epistle, 2. T I M. 4. 5.

Watch thou in all things, suffer afflictions, &c.

THIS Epistle was written by Paul at Rome in his last apprehension and imprisonment there, for so wee may gather out of these words, chap. 1. verse 16. *Onesiphorus was not ashamed of my chaine, but when he came to Rome carefully sought me, and found me, &c.* It is an admonition vnto Timothy to *stirre up the gift of God in him by the putting on of hands, and that is done by preaching sound doctrine painfully, and by suffering for the same patiently.* This our text then is a short abridgement of the chiefe points in the whole letter, for Paul exhorts Timothy to diligent preaching of the truth, in saying, *watch thou in all things, doe the worke of an Euangelist:* and to martyrdom for the truth, in saying, *suffer afflictions:* and to both, in saying, *fulfill thine office vnto the uttermost:* all which exhortations are hedged in as it were with a forcible reason at each side.

1. *Timotheus ought to be vigilant in executing his office thorowly, because the time will come when as men shall not endure wholesome doctrine, &c.*

2. *Because Paul cannot any longer continue to helpe him, I am now ready to be offered, and the time of my departing is at hand, &c.*

Watch thou in all things.] The time will come when as men will not endure sound doctrine, but hauing their eares itching, shall after their owne lust get them an heape of Teachers, and shall turne away their eares from the truth, and shall be giuen vnto fables. And therefore while thou hast time, before this dangerous time come, that grie-

q Enseb. hist. lib. 3. cap. 22.
Idem Primasim, Anselm. Lombard.

r Cap. 1. 6.

s Arerius in dispositione huius epist.

t Bullinger apud Marlorat. in loc.

u Lombard.
x Theophrast.
y Acts 20. 29.

z Occumen.

a 2. Tim. 1. 13.

b Anselm.

c 2. Tim. 2. 25.

d 2. Tim. 4. 2.

e Lombard.

f Primasius,

Clausius,

Espencius.

g Arctius.

h Aquin. Lum.

bard. Espen-

caus.

i 1. Tim. 4. 12.

k Ardens b.m.

in Euangel. in

fests S. Luc.

l Primasius,

Anselm.

Caietan.

uous wolues enter in among you, *be watchfull* over the flocke committed vnto thy charge such as haue itching eares, are like to prooue scabbie sheepe, and therefore ²preuent that mangie disease by possessing their eares with ^a *a forme of sound words*. ^b Before they turne away from the truth and giue themselues vnto fables, ^c *instruct them in meeknesse*, ^d *preach the word in season and out of season*; ^e *reprove, rebuke, exhort, be watchfull*, in ^f *discipline and doctrine*, yea vigilant in *all things*, ^g *that is*, in all things which are profitable for thine hearers: & ^h *origin* all the workes of an Euangelist and offices of thy calling vse watchfulness: or *is nō* may be construed of all ⁱ *men*, as if hee should haue said, the time will euen shortly come, when as many shall not endure wholesome doctrine; but endeavour thou to conuert all sorts of men vnto the truth, according to that, Mat. 28. 19. *Go teach all nations*, and Marke 16. 15. *Preach the Gospel vnto euery creature*, teach all men, and that by all meanes, *doe the worke of an Euangelist thorowly*, that is, as hee speakes ⁱ *elsewhere*, *be to them an ensample both in word and in conuersation, in loue, in spirit, in faith, in purenesse*. Many which are called lights of the world, are ^k *sumantes magis quam flammantes*, affording more smoake then flame; but let your light shine before men, that they may see your good workes, and glorifie your Father which is in heauen: instruct thy flocke by good deeds as well as holy doctrine. Thorowly to doe the worke of an Euangelist, ^l *is to preach well and to liue well*: hee that doth both, *executes his office vnto the uttermost*.

The perillous times instant in the dayes of *Paul*, are become extant in our age. This prophecie (beloued) is fulfilled among vs in the Church of England: for albeit I confesse to Gods glory, that there may bee found a righteous *Abraham* in Caldea, a iust *Lot* in Sodome, a godly *Daniel* in Babylon, a patient *Iob* in the Land of Hufte, a deuout *Tobias* in Nineuee, a zealous *Ananias* in Damasco: though I say there be found wheat among tares,

tares, and corne among chaffe, and a pearle in a dung-hill, and a lilie among thornes. Albeit there be manie good professors and true Christians among vs^m abundant alwaies in the worke of the Lord; yet I feare that there be moe, which either reuolt to poperie, *Turning away their eare from the Truth vnto fables*, attending the spirits ofⁿ errour, and doctrines of Devils: or else start aside to schisme, *hauing itching eares*, and getting vnto themselves after their owne lusts an heap of such irregular and hypocriticall instructors, as shall doe nothing else but increase their itch by clawing: or else falling into foule Epicurisme, *will not endure the wholesome words of our Lord Iesus Christ, and the doctrine which is according to godlinesse*, 1.Tim.6.3.

m 1.Cor.15.58.

n 1.Tim.4.3.

Our Bishops and Pastors therefore need to be watchfull in all things, doing thoroughly the works of Euangelists, and executing their office to the full. The Patriarke^o Iacob commending his pastorall care to Laban, sayd, *I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes*. In which obserue with P Aquine three remarkable vertues in a good Pastor, Assiduitie, Patience, Solicitousnesse: *Assiduitie*, looking to his flock night and day without intermission. Hee that is a watch-man ought continually to stand vpon his watch-tower in the day time, and to set in his watch euery night, Esay 21.8. feeding his sheep in the day, praying for his sheep in the night: *Patience*, both enduring the heat of present persecution, and the frost of future feare: *Solicitousnesse*, in that his sleep departed from his eyes.

o Gen.31.40.

p Prolog.in 2. Epist.ad Tim.

Now seeing our calling is so good, and our charge so great, it behoueth all people to remember and obey those which haue the oversight of them, and submit themselves, because they watch for their Soules: as they that must giue account, that they may giue it with ioy, and not with griefe.

q Heb.13.7.17.

[Suffer afflictions] All that will according to the rules

c. 2. Tim. 3. 12.

c. Mat. 10. 16.

c. Rom. 6. de
laudibus Pauli.

u. Math. 11.

x. Iohn 13. 16.

y. Mat. 10. 25.

of Christianitie liue godly, shall suffer ^r persecution, especially the preachers of righteousness, to whom it belongeth *ex officio* to reprove, to rebuke, to exhort with all long suffering and doctrine, 2. Tim. 4. 2. to pluck vp, and to root out, and to throw downe, Ieremy 1. 10. in a word, to lift vp their voyce like a trumpet, shewing Gods people their transgressions, and to the house of Iacob their sinnes, Esay 58. 1. When our blessed Lord sent forth his Apostles to preach, he said, *Behold, I send you forth as sheep in the midst of wolves*, and when he sent his Disciples to preach (as it is in the Gospell appointed to be read this day) he said, *Goe your wayes, I send you forth as lambes among wolves*. Bishops succeeding the Apostles are like sheep among wolves inferior Ministers succeeding the Disciples are like lambes among wolves, not as wolves among wolves, or shepherds among wolves, or sheep about wolves: but as sheep among wolves, harmlesse and innocent lambes in the midst of hurtfull and hungrie wolves. And Mat. 23. 34. *Behold, I send vnto you Prophets, and wisemen, and Scribes, and of them yee shall kill, and crucifie, and of them yee shall scourge in your Synagogues, and persecute from citie to citie*. So that (as *Chrysostome* sayd) a man should not enter into this high and holie calling, except hee bee willing to suffer a thousand deathes, as *Paul* 1. Cor. 15. 31. *I dye dayly*. *Iohn Baptist* came neither eating nor drinking, and yet the people said he had a deuill. Christ himselfe came both eating and drinking, and they said he was a glutton, and a wine-bibber. * The seruant is not greater then his master, neither is an Embassador greater then he that sent him. † If they haue called the master of the house Beelzebub, how much more them of the household? That *Timothie* therefore may fulfill his office, doing thoroughly the work of an Euangelist, he must suffer afflictions as a good souldier of Christ, euer readie to beare bloudie blowes of open enemies, and drie bobs of false friends. The resolute doctor

Martine

time Luther, opposing the Deuill and the Pope, who doth exalt himselfe^a against all that is called God, in the midst of his trouble for the Gospell, vsed merily this by-word, ^a *Mitte mundum vadere sicut vadit, nam vult vadere sicut vadit.* Art thou called to preach, execute the worke of an Euangelist vnto the full, and leaue the successe to God. If the world doe not beleeuē, *What is that to thee*, said ^b Christ vnto Peter in the like cause, follow thou mee, ^c *Tu me, me, me sequere, non tuas questiones aut cogitationes.* And a reuerend Bishop in our age, who hath had his part in afflictions, often repeates this Distichon:

*Spernere mundum, spernere nullum, spernere sese,
Spernere se sperni, quatuor ista beant.*

^d Oeconomical labour is great, Politicall greater, Ecclesiasticall greatest of all, ^e as Luther speakes, to preach the Gospell as wee should, is to stir vp all the furies of Hell against vs. And yet let not any Timothie be discouraged in his office, seeing *after his fight is ended, and his course finished, a crowne of righteousness is layd vp for him, and shall be giuen vnto him at the coming of our Lord Iesus vnto iudgement.*

Fulfil thine office vnto the vttermost ^f As if he should haue said, thou canst not execute thine office to the full, vnlesse thou be watchfull, and suffer afflictions. Or by these things thou shalt make ^g prooe of thy ministrie to the whole world, when as they shall see thy doings and sufferings answerable to thy doctrine and sayings. Painfully to preach, and patiently to perseuere, doing the workes of an Euangelist, and suffering affliction for the Gospell, are true ^h notes of a true Pastor.

I am readie to be offered, and the time of my departing is at hand Every true Christian offers vp himselfe an holieⁱ sacrifice to the Lord, ^k the which is begun in our Baptisme, continued in our life, finished at our death. And surely (beloued) if all be blessed who dye^l in the Lord, much more they who dye for the Lord, ^m right deare

^a 2. Thess. 2. 4.

^a Lor. rom. 10.
antidota contra
curas in quali-
bet vocatione.

^b Iohn 21. 22.

^c Luther vbi
sup.

^d Luther loc.
cum tit. de mi-
nistrio verbi.
^e Vbi sup.

^f Marlorat.

^g Erasmus.

^h Caluin.

ⁱ Rom. 12. 1.

^k Act. 13. 10.

^l Apoc. 14. 13.

^m Tsal 116. 13

n Euseb. hist.
lib. 3. cap. 15.
Diuers other
holie Martyrs
vsed the like
forme of pray-
er, apud F. m
Martyrol.

o D. Fulke,
Marl. rat.
Piscator.

p Lib. de grat.
& libero arbi-
trio cap. 6. & 7.
Tom. 7. fol. 890.

deare in the sight of the Lord is the death of such his Saints. The glorious Martyr Polycarpus like a notable Ramme picked out of a great flock, fit for an acceptable burnt sacrifice to God, vsed this prayer when he was offered vp: *O father of thy well beloued and blessed sonne Iesus Christ, thorough whom we haue knowen thee; O God of the Angels, and powers, and of all sorts of iust men that liue in thy presence: I thank thee that thou hast graciously vouchsafed this day and this houre to allot mee a portion among the number of Martyrs, among the people of Christ, vnto the resurrection of enerlasting life both of bodie and soule in the incorruption of the holy Ghost, among whom I shall be receiued in thy sight this day as a fruitfull and a well pleasing sacrifice, &c.* How death is called a departing, see *Nunc dimittis* in the Liturgie: how our life is a fight, Epist. 1. Sund. after Easter, and Epist. 21. Sund. after Trinity; how a course or race, Epist. on Septuagesima Sunday.

There is laid vp for mee a crowne of righteousness Almighty God rendreth heauen as a iust iudge, not to the worthinesse of our workes, but to the merits of Christ, and as due to vs by his promise freely made in Christ, in respect of vs it is a garland of fauour onely; but in respect of Christ who meritoriously purchased it for vs, it is a crowne of iustice. So S. P. Augustine construethe our text, *cui redderet coronam iustus iudex, si non donasset gratiam misericors pater? & quomodo esset ista corona iustitia, nisi praeuississet gratia que iustificat impium? quomodo ista debita redderetur, nisi prius illa gratuita donaretur?* How should he repay as a iust Iudge, vnlesse he had first giuen as a mercifull father? and how should this be a crowne of iustice, if grace had not gone before which iustificeth the vngodly man? *donata sua coronat Deus, non merita sua, si ergo dei dona sunt bona merita sua, non Deus coronat merita sua tanquam merita sua, sed tanquam dona sua.* See Gospell on Septuagesima Sunday.

The

The Gospell **LUKE** 10. 1.*The Lord appointed other seuenty, &c.*

IN this
Scripture
two points
are to be
considered
especially

Vox domini. Christs word and ordination
of his Disciples, *the Lord appointed o-*
ther seuenty, &c. To whom hee said,
goe your wayes, behold, I send you forth,
&c.

Via discipulis, the Disciples worke and con-
dition, *as labourers in an harvest, as lambs*
among wolves.

Of all which I haue treated often elsewhere, but of
the most obseruable notes hereof especially, Gosp. 1.
Sund. after Easter, and Gosp. on S. Andrewes and *Ascen-*
sion day. The reason why the Church allotted this E-
pistle for this festiuall, is, because S. Luke was (as some
thinke) one of the *seauenty Disciples*, and the reason in
appointing our Gospell is, for that S. Luke was an *Euan-*
gelist.

q Epiphani.
harez. 51.

The

The Epistle. IVD E I.

Iudas the seruant of Iesus Christ, &c.

This Epistle may be di-
uided into two parts.

Salutatio,
in which
obserue
the

Saluter, descri-
bed by his

Saluted, com-
mended by 3.
graces.

Salutation it selfe, *mercy vnto you
and peace and loue be multiplied.*

Name, *Iudas.*

Office, *seruant of
Iesus Christ.*

Kindred, *brother
of Iames.*

Called.

Sanctified.

Preserued.

Salue, confi-
ding of an

Exhortation, *to continue stedfast
in the faith once ginen vnto the
Saints, &c.*

Reason, *because certaine vngodly
men are craftily crept in, &c.*

r Isidor. Ori-
gin. lib 7 cap. 17.
f Math. 10. 4.

r Iohn 6. 70.

u Rom. 1. 1.
x 2. Pet. 1. 1.

y Acts 22. 25.
28.

Iudas] *Iudas* signifieth a ^r Confessor, of which name there was another Apostle called *Iudas* ^r *Iscariot* who betrayed Christ; in these two *Iudas*es is shadowed this mysterie, that in the visible Church there will alway be some bad as well as good professors; *Iudas* a ^r Deuill as well as *Iudas* a Saint. See Gospell Sunday next before Easter.

The seruant of Iesus Christ] Among all his titles hee reputed this most honorable, for it is an excellent freedom to serue the Lord, 1. Cor. 7. 22. ⁿ Paul and ^x Peter name themselves first seruants of Iesus Christ, and then Apostles: and *S. Iames* which is called *the Lords brother*, Galat. 1. 19. Leauing that name stieled himselfe *the seruant of Iesus Christ*, Iames 1. 1. If it were such a noble priuiledge to be subiect vnto ^r *Cesar*, how much more

to

to be servant vnto Christ which is the King of all Kings. And that in regard of his protection, and prouision, as for his protection, he sayth, ^a *I the Lord thy God will bee with thee whither soeuer thou goest, I will not ^a faile thee, nor forsake thee*, and then if God bee for vs who can bee against vs, Rom. 8 : 31. As for prouision, all his seruants in this world haue bread enough, Luke 15. 17. And in the world to come they shall bee no lesse then Kings, ^b sitting vpon thrones, hauing ^c palmes in their hands, and on their heads crownes of gold, Apocalyp. 4. 4. See *Nunc dimittis*, and Epist. on S. Iames day.

The brother of Iames] Hee remembreth his kindred and alliance partly to ^d distinguish himselfe from Iudas the traytor, and partly to gaine credit to his writing. ^e For albeit the word of God depend not vpon the worth of men, yet it is certainly true that his doctrine is best accepted, whose person is most honoured. If a Preacher then be borne of nobles, or allyed to men of great name and qual. tie, let him not in any sort neglect this outward blessing of God, but vse it (as S. Iude heere) to the furtherance of the Gospell, and setting forth of Gods glory: Iames and Iude were brethren in blood, and brethren in good; (as Aquin and the glosse) *fratres natura, fide, doctrina, vita*. How Iudas is distinguished from Simon, and why both are ioyned together in one festiuall, I referre thee to ^f Baronius annal. Eccles. & notat. in Rom. martyrológ. Octob. 28.

To them which are called and sanctified] To be called into the Church, and vnto the hearing of Christs Gospell is ^g vocation externall, to be sanctified is vocation internall, to be preserved in Christ is vocation ^h eternall. Heere then are set three parts of our insition and incorporation into Iesus Christ, vocation by God the Father, sanctification by the holy Ghost, preservation by Christ. Vocation is an ⁱ effect of election, and so happily S. Iude calls them called, whom God hath elected, as Rom. 1. 7. *Beloued of God, called to be Saints*: ^k hee doth insinuate

^a Iesus 1. 9.
^a Heb. 13. 5.

^b Mat. 19. 28.
^c Apocal. 7. 9.

^d Aquin, Arc
tius.
^e Caluin.

^f Tom. 1. ad an.
68 fol. 645.

^g Pisiator.
^h D. Wile
in loc.

ⁱ Bullinger.

^k Marlorat.

l *Isay 65.1.*

insinuate that we come not vnto God except he call vs, if we loue him, it is because he loued vs first: 1. Iohn 4. 19. As he speaks by the mouth of his holy ¹ Prophets, *I haue beene sought of them that asked not, I was found of them that sought me not, he calleth vs before we call on him.*

m *Ephes. 2.3.*n *Marke 6.20.*o *Acts 8.13.*p *1. Cor. 9.22.*

The second grace is sanctification, and *sanctified*, such as are called are by nature the children of ^m wrath as well as other; it is in vaine therefore to be called, that is, stirred and moued to receiue the faith, vnlesse we be sanctified, James 2. 14. *What auaieth it (my brethren) though a man saith he hath faith, when he hath no workes?* ⁿ Herod seemed to be called, and somewhat inwardly touched, but he would not forsake his secret sinne of incest in keeping his brothers wife. ^o *Simon Magus* was baptized, and so called, but hee was not sanctified to leaue his gainefull sinne of couetousnes. *Iudas* as being an Apostle was called, and yet he was a diuell: and many deceiue themselves who thinke hearing of the word to be sufficient without doing, James 1. 22. A sheepe resembleth a true Christian, every thing in a sheepe is good and vsfull, his fleece is good, his fell is good, his flesh is good, his entrals, yea his excrements are good: and so the sanctified Christian is a seruant vnto all the seruants of God, every good gift in him is profitable, to some he lendeth his fleece, cloathing the naked: to some his bread, in feeding the hungrie: to some he lendeth his eyes, and so becommeth a guide to the blinde: to some he lendeth his strength, and so becommeth feet to the lame: to some he lendeth his vnderstanding, and so becommeth an instructor of the simple: he becommeth (as ^p *Paul* speaks) all things vnto all men, that he may win some vnto Christ. In this point of doctrine the Papists haue slandered vs exceedingly, saying, that our Diuines in preaching of faith, haue destroyed good works; whereas we professe that our calling is fruitlesse without holinesse of life. See Epistle 2. Sund. in Lent.

Preserved

Preserued in Iesus Christ.] As it is in vaine to be called first, vnlesse wee be sanctified; so likewise to be sanctified, vnlesse wee may be kept and preserued in Iesus Christ not to lose our sanctification. Our life is a continuall warre-fare vpon earth, and therefore though we be called outwardly, and sanctified in some part inwardly; yet the *Dragon* and his *Angels* fight against vs daily, that wee may fall from faith and hope receiued, that we may turne the grace of God into wantonnesse, like the *dogge* returned to his owne vomit, and the *swine* that was washed to the wallowing in the mire, and so end in the flesh, howsoever wee began in the spirit. *Demas* fell away from the Gospell, embracing the present world: many are called, but few chosen, Mat. 20. 16. It behoueth vs therefore continually to pray that Christ Iesus the great shepheard of our soules may hold vs in his hands from the griping pawes and grinding iawes of the roaring Lion, who goeth about daily seeking whom hee may deuoure. And surely such as are giuen vnto Christ, effectually called, and truly sanctified, shall bee preserued to the end. *Zerubbabel* did both lay the foundation of the Temple, and finish it: so God will establish and make perfect his worke begun in vs, Psalm. 68. 28. He that hath begun this worke of our saluation, will also performe it, Philip. 1. 6. I know Gods elect may for a time lose some good meanes, and some great measure of grace too: *Dauid*, and *Aaron*, and *Peter*, and other haue fallen foully, yea fully, but none finally: God is more watchfull in helping vs, then Satan is or can bee wrathfull in hurting vs. He which is the Father of mercies, giueth vs preuenient grace, subsequent grace, co-operant grace, grace before grace, and grace after grace, keeping vs by his power through faith, and preseruing vs to his heavenly kingdome. It is not of our selues that we perseuere thus vnto the end and in the end, it is the power of God, who giueth (as our Apostle sheweth here) grace first to be called, secondly to be sanctified, thirdly

q Apoc. 12. 7.

r Epist. Iude
vers. 4.

[2. Pet. 2. 22.

t Galat. 3. 3.

u 2. Tim. 4. 10.

x 1. Pet. 2. 25.

y Zach. 4. 9.

z 1. Pet. 1. 5.

thirdly, to be reterued or preserved in Iesus Christ.

[Adorey unto you, and peace, and loue bee multiplied.]

a *Arctim.*

a *Mercy* from God the Father, in the forgiveness of your sinnes : *Peace* in Christ, in feeling this forgiveness : *Loue* in the holy Ghost, in being assured of Gods grace toward vs every day more and more : *Mercy* from God the Father of mercy : *Peace* from God the Sonne, the Prince of peace : *Loue* from God the holy Ghost, the loue of the Father and the Sonne. *Mercy*, in pardoning your sinnes ; *Peace*, in quieting your conscience ; *Loue*, ioyning you to God, and one to another. b Or he wisheth increase of Gods *mercy* toward them, and a multiplication of their *peace* and *loue* toward one another.

b *Marlorat.*

c *Aquin.*

c That their sinnes may be forgiven, hee prayes for Gods *mercy* : that they may forgive other men their trespasses, he prayes for *peace* : that both these may be multiplied in them, he prayes for *loue*. First, hee begins with Gods *mercy*, which is the fountaine of euery good and perfect gift : if wee taste of his *mercy*, wee shall soone be filled with his other graces, he that hath enough *mercy*, can want nothing. For as *Samsons* chiefe strength was in his haire, so Gods chiefe vertue in his *mercy*. *Mercy* (good Lord) is the totall summe, in the humble suit of a sinner ; O Lord haue *mercy* upon vs miserable sinners, is the first petition ; and the *grace* of our Lord Iesus Christ, is the last in our Liturgie.

When I gaue all diligence.] Here *S. Iude* begins to prescribe his salue, which is an exhortation to contend earnestly for the faith : and the causes mouing him to write this vnto the Saints are two : 1. His dutie, *when I gaue all diligence to write vnto you of the common saluation*, &c. 2. Their danger, because they nourished certaine seducers as serpents in their owne breasts, whom he describes

by

hypocriticall entring into
the Church, craftily crept
in.

In general, verse
4. shewing their
sin, } vngodly
carriage
being
entred } In their life, tur-
ning the grace
of God into wan-
tonnesse.
In their doctrine,
denying GOD,
which is the
only Lord, and
our Lord Iesus
Christ.

by their } In particular from the 4. verse to the
17.

Punishment, of old ordained to this condemnati-
on, and so *S. Iude* describes these wicked
impostors and false brethren, as Pope *d Celestine* did his
successor *Bonifacius* the 8. *Ascendisti ut vulpes*, craftily
crept in; *regnabis ut Leo*, denying God and turning his
grace into wantonnesse: *morieris ut canis*, of old ordai-
ned to this condemnation.

d Walsingham
in Ed. 1. pag. 26.

The Gospell, I O H N 15. 17.

This command I you, that yee loue together, &c.

Christ in this Gospell is said to doe three things espe-
cially: 1. He doth exhort his followers vnto mutu-
all loue: 2. Hee comforts them against the worlds ha-
red: 3. Hee promises to send vnto them the holy
Ghost, who being the comforter and the spirit of loue, may
both instruct them how to loue together, and how to suf-
fer affliction in the world. Of the first I haue spoken Epist.
Sund. 1. after Trinit. Of the second, Epist. 2. Sund. after
Trinit. Of the third Gosp. on the Sun. after Ascension.

Epistle.

Epistle, APOCALYP. 7. 2.

Behold, I John saw another Angell, &c.

IN this Scripture concerning the sealing of the Saints and seruants of our God, obserue

the { Minister sealing, *An Angell ascending from the rising of the Sunne.*
 { Men sealed, *I heard the number of them who were sealed, &c.*

Behold, I John saw another Angell.] In the words immediately going before, *S. Iohn* said, *hee saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the winds should not blow on the earth, neither on the Sea, neither on any Tree.* These foure Angels are foure agents of Satan, *Hypocrites* with their impostures, *Antichrists* with their pestilent Decrees and Traditions, *Tyrannous Princes* with their bloudie Lawes, *Vngodly Magistrates* with their ignorant blindness. These foure raigne in the foure quarters of the world with lies in hypocrisie, with errors in superstition, with tyrannie in power, and with crueltie in executing humane Lawes. Or these foure Angels employed by the prince of darknesse, are foure workes of darknesse, Contention, Ambition, Heresie, Warre. *Contention* arising from the East; *Ambition* arising from the West; *Heresie* from the South; *Warre* from the North. Or as *Ardens*, These foure Angels are the spirit of Luxurie, the spirit of Pride, the spirit of Gastrimargie, the spirit of Auarice. For as the *Prophet* speaks, *That which is left of the palmer worme hath the grasshopper eaten, and the residue of the grasshopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.* Luxurie consuming the

c *Balew,*
Marlorat, in
loc.

f *Apocalyp.*
Apocalypous.
 g *Hom. in loc.*

h *Isa. 1. 4.*

the flesh in which it is bred, resembles the *palmer worme*,
 Lofie pride with her low fall the *shipping grasshopper*,
 Rauencous gluttonie the *canker worme*, Cut-throat a-
 uarice the *caterpillar*. Now Luxurie doth hurt many
 trees in the garden of God, and that which luxurie hath
 left, hath pride deuoured, and that which is left of pride,
 gluttonie hath eaten, and that which is left of all these
 vices, is often overcome by Couetousnesse. ⁱ Or hap-
 pily these foure Angels, are foure great powers in the
 world, the *Turke*, the *Roman Emperour*, the *Pope*, the
king of Spaine combined in a bloudie league with other
 popish Princes, as ^k brethren in euill. All these furiously
 raging together against the Lord, and against his an-
 nointed, *withhold the foure windes of the earth, that the*
winde should not blow, ^l that is, They persecute the prea-
 chers of the word, and hinder the doctrine of the spirit
 called often in ^m holie bible *Winde*; least it should *blow*
upon the earth, which is the ⁿ garden of God, driving
 from thence all filth and corruption: Or *on the Sea*,
^o that is a wauering conscience, bringing men to a quiet
 haven and hold in the Lord: Or *upon any tree*, that is
 growing here, which are men ^p planted by God on earth
 to bring forth fruit in Christ vnto the comfort of other.
 All these wicked angels exercise both head and hand,
 how to crosse the proceedings of the Gospell, and to
 driue this Heavenly blast away. The *Turke* doth infest
 Christendome with his warre, the *Roman Emperour* with
 his Edicts, the *Pope* with his Excommunications and
 Bulls, the *popish Princes* (which haue committed abomi-
 nation with the great whore of Babel, and are ^q drunken
 with the wine of her fornication) *hold the windes of the*
earth by their inquisition, fire, fagot, treachery, rebelli-
 on. And for this end they found and feed Monasteries
 of Fryers, and Colledges of Iesuits, as the Seminaries of
 sedition and conspiracie.

Or foure, being a ^r compleat number, it doth insinuate
 that all execrable ministers of Satan in the whole world

K

crosse

ⁱ *Arctius.*

^k *Gen. 49. 5.*

^l *Bullinger.*

^m *Iohn 3. 8.*

ⁿ *Acts 2. 2.*

^o *Cant. 4. 16.*

^p *Isaiah.*

^q *Psal. 1. 3.*

^r *Apocal. 17. 3.*

^r *Arctius.*

f English
glosse.
t B. Unger.
Marlorat.

u 1. Cor. 12. 4.

x 2. Tim. 2. 19.
y 1ohn 10. 28.

croſſe (ſo much as may be poſſible) the blowing of the ſpirit both in the bookes of holie Scriptures, and in the mouthes of godly Preachers. In nature there is but one winde, yet ſaid to be diuers in reſpect of the diuers corners of the earth out of which it bloweth, *East, Weſt, North, and South*; and ſo called *four winds* in regard of the *four quarters of the world*. In like ſort the ſpirit is but one Ephes. 4. 4. But it is termed heere *four winds* in reſpect of the *four Euangelists* who wrote the Goſpell. It is diuerſe: for that it bloweth on diuers men diuerſly, giuing to one the word of wiſedome, to another the word of knowledge, to another faith, to another the gifts of healing, to another prophesie, to another diſcerning of ſpirits, to another diuerſitie of tongues; all theſe things worketh euen the ſelfe ſame ſpirit, diſtributing ſeuerally to every man as he will, 1. Cor. 12. 11. Theſe manifold blaſts of the ſpirit, or (as S.^r Paul ſpeakes) theſe diuerſities of gifts, and diuerſities of adminiſtrations, and diuerſities of operations are withſtood by reprobate men and Angels in euery corner of the world; by the Papiſts eſpecially inhibiting the people to read the Goſpell in the mother tongue, and prohibiting the Paſtors to preach the Goſpell in any tongue.

Now while theſe curſed Angels were ſtopping the winde, or letting the Goſpels free paſſage, behold another Angell aſcending from the riſing of the Sunne, which had the ſeale of the lining God, and hee cryed with a loud voyce to the *four Angels* (to whom power was given to hurt the earth and the ſea) ſaying, hurt not the earth, neither the ſea, neither the trees, till wee haue ſealed the ſeruants of our God in their forehead. Albeit the Dragon and his Angels rage neuer ſo much againſt the Church, yet the *foundation of God* remaineth ſure; and hath this ſeale, the Lord knoweth who are his; and they ſhall neuer periſh, neither ſhall any plucke them out of his hand. Indeed the *four foule Angels* haue power to hurt the land and the ſea, but it is limited, a power giuen of

of God, and God is ^a faithfull, who will not suffer his elect to be tempted above their abilitie, but sends one good Angel to suppress four bad, crying to them, and that with a loud voyce, *hurt not the earth, neither the sea, nor the trees.*

Some thinke this Angel arising from the East was ^a *Constantine* the great; ^b other expound this of Christ; other of the ^c Ministers of Christ, it is certaine that *Constantine* succeeding immediately *Diosclesian*, and other persecuting Emperors, was a notable ^b nourishing father vnto the Church, vnder whose ^c shadow the Christians dwelt and prospered a long time. He did (according to the tenour of our text) *ascend from the ^d East, and he had the seale of the living God*, that is, the true faith of Christ, openly professing it, and ^e establishing it also by the consent of three hundred eightene reuerend Bishops in the Councell of *Nice*, summoned by him against *Arim* and other impious Angels *holding the foure windes of the earth*. This Emperour *cryed with a loud voyce to the wicked instruments of Satan, hurt not the earth, &c.* He made many ^f Proclamations and Edicts in fauour of the Christians, in so much as the whole rable of the hateful enemies of God (as ^g *Ensebinus* reports) seemed to be wiped away from the sight of men, according to that of the ^h Psalmist, *I saw the wicked exalted as the Cedars of Libanus, and flourishing like a greene Baytree: but I went by, and loe he was gone, I sought his place, but it could no where be found.*

Other construe this rather of Christ, as being ⁱ *Angelus testamenti*, the messenger and Angel of the covenant, the ^k sunne of righteousness manifesting himselfe in the great darknes of Anti-christianisme. Hee hath indeed the *seale of the living God*, as being the ^l character of his person, and brightnesse of his glory, ^m declared mightily to be the sonne of God. Hee *cryes with a loud voyce to the foure foule Angels*, ⁿ that is, he fights against such as fight against his elect seruants, and deliuereth vs out of the

K 2

hands

x 1. Cor. 10. 13.

a *Brighman*
in loc.
b *And. n.*
Aretius, di. 1. 1.
c *Baiauw.*
d *Esay 49. 2. 3.*
e *Ezek. 3. 1. 6.*
f See *Apocalyp.*
Apocalyp.
g *Socrates hist.*
lib. 1. cap. 8.

f *Ensebinus hist.*
lib. 10. cap. 5. 6.
7. & de vita
Constantin. li. 3.
cap. 43. 44. 45.
g *Hist. lib. 10.*
cap. 1.
h *Psal. 37. 36.*

i *Malac. 3. 1.*

k *Malac. 4. 2.*

l *Hebr. 1. 3.*

m *Rom. 1. 4.*

n *Aretius.*

o *Bollinger.*p *English gloss.*q *Marke 8. 38.*r *D. Fulke in loc.*[*Rom. 10. 10.*t *Balaus.*u *Psalm. 45. 3.*x *Math. 13. 8.*y *Ephes. 1. 13.**Vide Zachariam, ibidem.*

hands of all our enemies. In the^o darkenes of blind superstition he doth illuminate his, and *seale them in their forehead*, making them ^o openly to confesse his faith vnto saluation ^o among an adulterous and sinnefull generation. ^o This sealing in the forehead is not an allusion to the signe of the crosse, for many reprobates haue received that in baptisme; the true marke whereby Gods elect are discerned from all other is a huely faith in the heart, breaking forth into confession with the mouth, according to that of ^o Paul, *with the heart man beleeueth vnto righteousness, and with the mouth hee confesseth to saluation.*

Now for as much as faith is by hearing, and hearing is not without a preacher, and how shall any preach except they be sent, Rom. 10. 14. 15? Therefore some diuines haue conceived, that the true Prophets and Preachers are this Angell *ascending from the rising of the sunne.* ^o They haue power to marke the faithfull vnto life everlasting, their tongues are the ^o writing pennes of the holy Ghost, by whom the word of God is registred in the hearts of them that beleue. This Angell had the scale of God in his hand, and the Prophets haue the powerfull and effectuell word of truth in their mouth; and they *cric with a loud voyce* to the wicked instruments of Satan, *but not the earth, neither the sea, nor the trees.* As if they should say, though some hearts are worldly, some consciences wauering, some mindes vnfruitfull and barren; yet they may repent and come to goodnes. When the seed is sowne some falleth vpon ^o good ground, and brings forth fruit in abundance, cease therefore from with-holding the sweet blast of the Scriptures, till we haue sealed ^o vp the chosen seruants of our God in their forehead, and imprinted a true beliefe in their hearts by his spirit. S: ^o Paul hath said all this in a few words, *after that yee heard the word of truth euen the Gospell of our saluation, and therein beleued, yee were sealed with the holy spirit of promise.*

Some

* Some thinke this Angell is *Elias* the Prophet, imagining that hee shall in the latter end of the world come againe to fight against Antichrist, and to seale Gods elect in their fore-head. But our renowned Soueraigne King *James* in his * premonition hath excellently discovered the vanitie of this idle Iewish fable; besides, our text saith in the plural number, *all men have sealed, &c.* ^b Insinuating that by this Angell is not meant one Preacher onely, but many, yea so many as bee both instant and constant in crying with a loud voice to the *beate Angells*, *hurt not the earth, neither the sea, nor the trees*. If this one point were well vnderstood and learned; it would make you more diligent in coming to the Temple, which is the house of God; in reading the Scriptures, which is the booke of God; in hearing the true Prophets, which are the Ministers of God, appointed for this end, to separate you from the wicked of the world, and to seale you with his marke for his kingdome. Hitherto concerning the Minister sealing: I am now to treat of the men sealed, all agreeing in one confession, howsoever differing in condition and countrey.

There were sealed one hundred and forty and foure thousand of all the Tribes of the children of Israel. The Iewes are sealed first, as being Gods eldest sonnes, a peculiar and precious people chosen to himselfe ^d above all other in the world. After them in course follow the Gentiles as the younger sonnes of God, for there was sealed an infinite number of other nations, as well as a great number of the Iewes. And among both Iewes and Gentiles all sorts of men were sealed, the people so well as the Priest, *even twelve thousand of every Tribe, so well as twelve thousand of the Tribe of Levi*. And among the people men of all occupations & trades, for ^e by the *land*, he meanes such as till the ground; and by the *sea*, Mariners and Merchants: ^f occupying their businesse in great waters; and by *trees*, such as are noble, rich, and potent in a flourishing estate. So that men in every na-

^z *Vitorinus*
com. in loc.

a From the 61
page to the 80

b *Basilius*.

c *Exod.* 4. 22.
d *Deut.* 7. 6.

e *Arctinus*.

f *Psal.* 107. 23.

g *Acts* 10. 35.

h Cap. 9. 4.

i Apoc. 13. 16.

k Lib. 1. de Tri-
nit. cap. 3.l Aug. prozm.
in lib. 3. de Tri-
nit.

tion of euery fashion, if they feare God and worke righteouſnes, are ſealed with his ſeale for his choſen ſeruants. ^h *Ezechie* reports that none are ſealed but ſuch as mourne and cry for all the abominations that are done here, none but ſuch as grieue to ſee the Goſpell of Chriſt deſpiſed, and his Church deſpighted. On the contrary, ſuch as are common blaſphemers of his name, contemners of his word, and perſecuters of his Prophets, haue not the ſeale of the liuing God, but the ⁱ marke of the dying beaſt. In that it is ſaid, *one hundred and forty foure thouſand were ſealed of the children of Iſrael*, *Aretas* obſerues, that euery one of the twelue Apoſtles multiplied his talent twelue times, a curious and a conſcionable conceit too, but how conſonant to the text, I leaue to the iudicious examination of the learned and godly, remembering the reſolution of ^k *S. Auguſtine* in a caſe not much vnlike: *Quiſquid hac legis, ubi pariter cor me eſt, pergam mecum: ubi pariter heſitat, querat mecum: ubi errorem ſuum cognoscit, redeat ad me: ubi meum, reuocet me. Nam in his ut in omnibus meis ſcriptis non modo pium, leſtorem, ſed etiam liberum correctorem deſidero.*

The Goſpell, MAT. 5. 1.

Jeſus ſeeing the people, went vp into a mountaine, and when he was ſet, his Diſciples came to him, and after that hee had opened his mouth, hee taught them, ſaying, Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen, &c.

THe firſt word of the firſt leſſon in Chriſts firſt Sermon is *bleſſed*, a point of cunning and of comfort; of cunning and good Art, woeing vs in the very firſt entrance to marke well his whole diſcourſe, becauſe ^m neuer any was, is, or ſhall be, but he deſires (according to his owne ſenſe) to be *bleſſed*. It is the devils oratory to deterre

m *Ariſt. ethic.*
lib. 1. ca. 1. & 2.

deterre men from pietie with an opinion of vnhappines
and trouble which accompanie the godly; but the rhe-
toricke of Gods holy spirit allureth vs contrariwise by
sweet premises, and gracious promises, *Blessed are the
poore, blessed are they that mourne, blessed are the meeke,*
&c. And it affords comfort, for hereby wee know that
the Gospell is a good-spell, euen ^a *sidings of great ioy to
all people*; when as wee reade that the first apothegme of
Christs first Homilie reported ^o at large, was, *Blessed are
the poore in spirit, for theirs is the kingdome of heauen*;
and the last period in his last Homilie, *Behold, I am with
you alwayes untill the end of the world.*

Now (beloued) all his actions are our instructions,
it therefore behoueth vs in winning our children, our
friends, our auditors vnto God and godlinesse, to learne
and vse this gentle craft, being the sonnes of consolati-
on, as well as the ^a *Boanarges* the sonnes of thunder. As
sometime wee must ^r mourne, that the people may lam-
ent; so likewise sometime pipe, that the people may
dance. There was in the Arke of the Testament, Heb.
9.4. the golden pot of Manna, so well as the rod of
Aaron; and a Preacher (as *Bernard* wittily) should re-
semble a good mother, which hath *uerna* so well as *uer-
bera*: like a Bee (saith ^r *Ambrose*) which hath hony so
well as a sting. As it is our part to be ^t disposers of the
Gospell, and messengers of peace; ^u so let it be our Art
to call home such as are out of the way, and to restore
such as fall in the way with the spirit of ^r meeknesse; for
blessed are the poore in spirit, &c.

Of this Apothegme } Proposition, *Blessed are the
there be two parts, a } poore in spirit.*
 } Exposition, *for theirs is the king-
 } dome of heauen.*
In the proposition } Subject, *poore in spirit.*
observe the } Predicate, *blessed*; for so wee
 } may conuert it aptly, *the
 } poore in spirit are blessed.*

K 4

Concerning

n Luke 2.10.

o Aratime.

p Mat. 28.20.

q Mark. 3.17.

r Mat. 11.17.

[Ser. 83.

t 1. Cor. 4.1.

u Rom. 10.14.

x Galas. 6.1.

Concerning the subiect, I finde three sorts of poore, namely

1. The worlds poore.
2. The devils poore.
3. Gods poore.

The worlds poore are either impotent, or impudent poore: impotent by birth, or casualtie; by birth, as the fatherlesse orphans, and beggars children, especially such as are creeple or borne blinde; by casualtie, as the decayed houlders, the maimed souldier, the visited with any gricuous plague or sicknesse: all these kinder of poore wretches are to be releued as well with our almes as aduice. To binde vp their broken hearts, and to beare part of their burden, is a great euidence that thou art Gods heire, mercifull as our Father in heauen is mercifull: blessed in this world, for so *David* in the 41. Psalme; *Blessed is he that considereth the poore and needie, the Lord comforteth him in his affliction, and makes all his bed in his sickness.* Blessed in the world to come, for so the sonne of *Dauid*; euen *Christ* himselfe, *Come ye blessed of my Father inherit ye the kingdome prepared for you; for I was an hungred, and ye gaue me meat; I thirsted, and ye gaue me drinke; I was a stranger, and ye lodged me; I was naked, and ye clothed me; I was sick, and ye visited me.* It is therefore my humble suit to those which are by statute made ouerseers of our ouerseers for the poore, that hereafter in every village the distressed members of *Christ*, euen *h* flesh of his flesh and bone of his bone, may be more charitably provided for, according to the true meaning of godly lawes established in this case.

Among impudent poore, some be little beggars, and some be great beggars; among little beggars I marshall the riotous *spend-all*, and the lalie *get-nothing*. The drunkard and the glutton shall bee poore, saith *Salomon*; and no maruell, seeing in a little while they draw their whole patrimonie, woods, house, land, through the narrow passage of their throat, &c. It is therefore my humble suit to the reuerend and graue Iudges of the land, that they would in their circuits vpon all occasions

y. *Esay* 61.1.

z. *Galat.* 6.1.

a. *Luke* 6.36.

b. *Ephes.* 5.30.

c. *Prou.* 23.1.

sions offered, endeavour to suppress and disgrace these brutish, incorrigible, ding-thristie dearth-makers. It is said of the Surgeon, that he must haue a *Ladies hand*, and a *Lions heart*: but it is to be wished, that a Iudge in this corrupt age should haue contrariwise, the heart of a Lady, for *Blessed are the poore in spirit*, yet in punishing notorious offenders, the hand of a Lion. It is an old saying, *Qui non corripit, corrumpit*; and all honest men howsoeuer otherwise *poore in spirit*, haue notwithstanding euermore complained of a cruell pittie, which is the mother of licentiousnesse, and licentiousnesse is the mother of contempt; and contempt is the mother of sedition, and sedition is the mother of rebellion, and in fine rebellion is the mother of desolation.

Of Rogues, I meane vagabond idle persons, out of couenant, out of countrie, there be two sorts, as namely, wilde Rogues so bred, a great part whereof is an vncircumcised generation, vnbaptized, out of the Church, and so consequently^d without God in the world: other being better bred, for want of good discipline turne Rogues, and become tame Ruffians: and these drones haue swarmed so much in some parts of our County, that they driue many good bees out of their hives, in plaine English, many Gentlemen and Iustices too, during all the hard winter, out of the Countrey into the Citie, where they lie *non-resident from their benefice*, their mansion house where their liuing is; and *non-resident also from their charge*, where they should execute his Highnesse Commission for the peace. I doe not thinke with * *Innocentius, Iustitia non datur nisi vendatur*; that iustice is dearely bought in any corner of our Kentish soile (God forbid) and yet in the behalfe of my poore neighbours I must say, that it is pittie iustice should (considering the number of Iustices) be so farre fetched in the midst of winter. Vngodly politicians, who make the workes of *Lucian* their old Testament, and *Machiuel* prince their new: thrust themseluer into the center

d Ephes. 3. 12.

e De uilitate
condit. human.
lib. 3. cap. 4.

of

f Galat. 5. 13.

g Luk 22. 26.

h Lib. 3 de con-
sid. ad Eugen.
i In Mat. 20.
27.k *Kederic Moss*
complaint to
the Parlia-
ment of Eng-
land cap. 10.
printed at Ge-
neua by Mi-
chael Boys.

of the world, as if all times should meet in them and their ends, neuer caring in any storme what becommeth of the ship of estate, so they may be safe in the coc-boat of their owne fortune. But nature tels thee, that no man is borne for himselfe; and ^fScripture tels thee, that wee must *in loue serue one another*. Our Christian estate necessarily requires that some should be great, and other little; that some should be subiect, and other soveraigne; that some should command, and other obey: But saith our blessed Sauour (speaking to his Disciples, as representing the whole Church) & *Hee that is greatest among you, let him be as the least, and he that is chiefe, as he that doth serue*. *Prosis vt prosis*, as ^hBernard told *Eugenius*, and as ⁱ*Martine Bucer* noteth out of these words of Christ against *Anabaptists*, *Hee which according to the will of the Lord, beares rule godly, doth nothing lesse then domineere, yea, most of all serue*. The Iustice, the Iudge, yea, the King himselfe (as states-men are bold to call him) is *a great seruant of the Common-wealth*. It is therefore my humble suit to the worthy Knights, and other Iustices (hauing receiued large money for the building and maintainning of Bride-wels in our County) to performe better offices in banishing all vnprofitable vagabonds out of our coasts.

I am now to speake of no small Beggars; of such as beg in the courts and houses of Kings; of such as come to something, when other come to nothing; of whom in old time ^kcomplaint was made to the Parliament of England, That they did by cob-web subtilities of the Law, first rob the Subiect, and then afterward rob the King. I hope there be none such in our daies vnder the government of our most illustrious, wise, learned meeke, religious, and pious Prince *K. James* (whom I beseech God of his infinite goodnesse to prosper long among vs in health, and wealth, and all happinesse, as well concerning this, as the world to come) But if a Iudge hereafter in another age should vnprofitably meet with such a sturdie

sturdie beggar, I wish hartily that he may follow Iustice
¹ Iob example, who saith of himselfe, *I put on righteousness,*
and it cloathed me; my iudgement was a robe and a
crowne. I was eyes to the blinde, and feet was I to the lame:
I was a father vnto the poore, and the cause which I knew
not, I searched out diligently. I brake also the iawes of the
wicked, and pluckt the prey out of his teeth. If hee proue
 too great a fish to bee caught in thy net, enuie not his
 prosperitie, for he buildeth his house as the^m moth; and
 if thou possesse thy soule in patience but a little while,
^m thou shalt looke after his place, and hee shall not be
 found. As he was a beggars brat, so he shall die the first
 Gentleman, and the last Knight of his name.

1 Iob 29. 14.

m Iob 27. 18.

n Psal. 37. 10.

There be three rankes } Couetous:
 of the Devils poore: } Vaine-glorious.
 } Superstitious.

The Couetous, who want euen that they haue, being
 as they are tearmed aptly, the greatest *Adisers* in the
 world, like the market-horse laden with daintie cates,
 and yet feeds on thistles.

The Vaine-glorious, who to get a name, forget often
 their estate, as certaine Philosophers in old time (whom
 I will not name, because they did it for a name) cast all
 their goods into the Sea, lest they should hinder their
 courses in the studies of philosophie. *Nolebant censu*
abundare terreno, vt magis sensu abundarent suo, saith a
^o learned Expositor vpon this Text. And certaine Schis-
 matickes in latter ages haue for the crasie credit of
 a desperate cause forsaken their owne Countreyes, and
 their owne free-holds which were certaine, to depend
 vpon the breath and bread of other men, which is vn-
 certaine.

o Iasen, com-
 cord. sap. 39.

The Superstitious, as the popish Monkes and Friers,
 who transported with a blinde deuotion, abandoned all
 worldly possessions, and yet abounded in all riot and ex-
 celsse; *Regulares gulares,* they were more then men at
 their meat, lesse then women at their worke, saith P Erasmus.

p In colloquio
 francofoan.

q *Manlius in
loc. 49m.*

r *Poem. de cor-
rupto statu Ec-
clesiæ per illiri-
cum.*

[In regulis con-
tractuoribus
quest. 205.
Idem Beza in
loco.

t *In loco.*
u *Lib. 1. de ser-
dom in monte.*
x *Li. 5. in Luc.
ca. de beatitudi-
ne.*
y *Lib. de casti-
tate.*
z *In loc.*
a *In loc.*

mus. ¶ *Albertus* Duke of Saxonie was wont to say, that he had three wonders in one Citie, namely three Monasteries: For the Friers of the first had children, and yet no wives: The Friers of the second had a great deal of corn, and no land: The Friers of the third abounded with moneyes, and yet had no rent.

¶ *Hic dolus est magnus, lupus est qui creditur agnus.*

So then (as you see) the Devils poore differ very much one from another: for the Couetous haue the possession, but not the free vse: the Superstitious haue the vse, but not the free possession: the Vaine-glorious vpon the point haue neither free vse, nor free possession of such worldly wealth as they desire, being all in their severall kindes exceeding poore.

The third sort of poore are Gods poore, which abound with inward wants, and want also many times outward abundance. Whereof some vndergoe patiently losse of their goods, as *Iob*; other forgoe cheerefully the vse of their goods, as the blessed Apostles. These are the poore in spirit, or (as *S. Basil* construeh it) the poore for the spirit, wholly submitting themselves to bee ruled by Gods holy spirit, the humble and the meeke, truly feeling their inward, and patiently bearing their outward pouertie. Christ then here doth not vnderstand such as are meerely the worlds poore; for albeit they be humbled, yet are they not humble; nor the devils poore, for they are neither actually humbled nor humble; but only Gods poore, which are both humbled and humble; humbled in their pouertie, humble in their spirit, blessed are the poore in spirit.

So *S. Hierome*, *Augustine*, *Ambrose*, *Gregorie Nyssen*, *Theophylact*, *Euthymius*, and other Doctors expound it. And this appeares to be Christs meaning, in that the word *spirit* signifieth elsewhere will, as *Mat. 26. 41. The spirit indeed is ready, but the flesh is weak*; and *1. Cor. 7. 34. The virgin cares for the things of the Lord, that shee may be holy both in body and in spirit, that is, in thought*

thoughts and mind. So that to be poore in spirit, is nothing else, but willingly to ^b forsake our selues, and to follow Christ, euermore being readie for his sake to beare the losse of our wealth, when as wee are made poore; and to forbear the vse of our wealth, when as wee are rich, vsing the world as though wee vsed it not. For this blessing belongs as well to the rich, as to the poore. As the bad poore are proud in spirit; so the good rich are poore in spirit. ^d As some be poore in substance, and not in spirit; so some rich in substance, yet poore in spirit. A cable vntwined in euery cord and threed, may get thorow the ^e needles eye: so the rich man, if once he be well vntwined, deuiding his goods according to the will of the giuer, may notwithstanding all his greatnesse walke in the narrow path, and enter into the strait gate of Heauen.

The worlds poore are miserable, because deiected in their pouertie: The deuils poore cursed, because proud in their pouertie: Gods poore onely blessed, as hauing nothing, and yet possessing all things, 2. Cor. 6. 10.

Heere then obserue what an excellent vertue contentation and lowlinesse of minde is. As the first vice the Deuill thrust vpon *Adam* was discontentment and pride: So the first vertue Christ commends vnto his followers, is an humble contentment. The eight beatitudes (saith ^f *Cromatius*) are like *Jacobs* ladder, reaching from earth vnto Heauen; and the verie first step of the ladder as the ^g foundation of the rest is lowlinesse of mind. For as God is said to ^h hang the earth vpon nothing, that it might wholie depend vpon him: even so doth he found the world of his Christian commonwealth vpon nothing; and this nothing is an humble despising and forsaking of all our owne abilities, and an onely relying vpon his almightie power and goodnesse. As pride is the beginning and originall of sinne, Ecclesiasticus 10. 14. because iniquitie is nothing else but inequality, and pride is most vniust, attributing vnto

b *Matth.* 16. 24.

c 1. *Cor.* 7. 31.

d *Ardens* hum. in loc.

e *Mark.* 10. 25

f *Ser. de 8 Beat.*

g *Theophylact.* in loc.

h *Iob* 26. 7.

i 1. Cor. 13. 1.

k 1. Cor. 8. 1.

l Hebr. 13. 16.

m Froueb. 19.

37.

a Iohn 16. 33.

o Math. 16. 24.

p Mark 10. 29.

vnto it selfe too much, vnto all other too little : so contrariwise, contented humblenesse is the Primer, and as it were A.B.C. of our Christian Ethicks ; it is as *Ambrose* and *Bernard* write, the mother vertue, yea, *Custos sigilli magni*, the keeper of all Gods great seales and graces, without which his other gifts are rather curses then blessings to vs. It is an eminent grace for a man to speak with the tongues of ⁱ Angels, and so to transport other with the wind of words and fouds of eloquence whither he list ; and yet if learning be not seasoned with humilitie, knowledge saith ^k *Paul* puffeth vp, and as *Aristotle* speaks, it is *armata iniustitia*, like a sword in a mad-mans hand. Fasting that tames the bodie, without humilitie, makes proud the mind, *I fast twice in the weeke*, quoth the Pharisee, Luke 18. 12. Almes are a ^l sacrifice pleasing to God, for he that ^m giueth vnto the poore, lendeth vnto the Lord : yet if a Trumpet bee blowen, and we giue meere to be seene of men ; if wee beare not our poore brethren in our bowels and bosome, we shall haue no reward of our Father which is in Heauen, Matth. 6. 1. And therefore Christ inculcates often this one lesson as well by patern as precept, *Learn of me, for I am humble and meeke.* ^a In the world yee shall haue affliction, he that will follow me, must of necessitie ^o forsake himselfe, and yet be of good cheere, for ^p there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receive an hundredfold now at this present, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternall life. I tell you that in the beginning which you shall find most true in the end, *Blessed are the poore in spirit.*

For, *Blessed* is the predicat of the proposition. And there is a two-fold blessednesse, *Beatitudo vie*, and *Beatitudo patrie*, blessednesse in this world, and blessednesse in the next. The poore in spirit haue the promises of

of both, 1 Tim. 4. 8. The present happinelle is either outward and worldly, or else inward and ghostly; Outward, as Psalme 132. 16. *I will blesse her victuals with increase, and I will satisfie her poore with bread.* And Psalme 144. 15. *Happie are the people that be in such a case.* And Deut. 28. *Blessed shalt thou be in the field, and blessed in the citie, blessed shall be the fruit of thy ground, and the fruit of thy cattell, the encrease of thy kine, and the flocks of thy sheep.* These temporall and worldly blessings often accompany the meeke more then the proud, because fortune, as *Charles the 5.* told his sonne, *Is like a woman, if shee bee too much wooed shee will bee the farther off.* Howsoeuer it bee, *godlinelle* is great gaine, and the poore in spirit want nothing, as being content with any thing. But the blessednelle promised by Christ heere, surpassing all worldly treasures and pleasures is inward and ghostly, consisting in the riches of the mind, and in a sweet contentation of the conscience, which is a continuall feast, and a dayly Christmas, whereby the poore in spirit are made Lords, and as it were Tyrants ouer the whole world, domineering ouer Iustices and Iaylour, ouer Iudge and Iurie. Treasons, and murders, and felonies, and other routs and riots inquired after at Sessions and Assises, are bred of discontentment and pride. But though all the Devils in Hell, and all their agents in earth and ayre, combine themselves against one little one; yet *Qui vadit planè, vadit sanè*, *He that walks vprightly, walks confidently*; The text will alway be found true, *They that put their trust in the Lord, shall be euen as the mount Sion, which may not be remoued, but standeth fast for ever.*

But heere we must obserue with incomparably learned *Adelantion*, and other protestant Diuines, That in this, and all other like places of holie Scripture, where good works are commanded, or commended in any, that Christ is the sole cause of our happinelle, *Without me (saith he) you can doe nothing, and without faith*

q Aduaancement of Learning, lib. 2. pag. 105.
r 1 Tim. 6. 6.

f Prou. 15. 15.

t Prou. 10. 9.
u Psal. 125. 1.

x Com. in loc. & apolog. com. fest. Augustin in d. de Dilact. & implet. legu.
y Calvin in illis. lib 3. cap. 17.
z Iohn 15. 5.

in

a Martyr. in
Rom. 4. 8.
b Hom. of
good works
part. 1.

c In Psalm. 83.

d Rom 14. 23.

e Musculus.
Marlorat.

in him, it is impossible to please God, Hebr. 11. 6. Our persons must bee first reconciled vnto God, hauing for Christs sake pardon of our sinnes, and imputation of righteousness, and then our workes shall be blessed and acceptable, Psalme 32. 1. *Blessed is the man whose unrighteousnesse is forgiven, and whose sinne is covered.* Blessed, a that is iustified, for iustification is blessednesse begun, glorification blessednesse perfected. It is a sweet saying of our Church; *Faith is the nest of good workes*, albeit our birds bee neuer so faire, yet they will bee lost, except they be brought forth in true beleefe. *The Sparrow hath found her an house, and the Swallow a nest, where shee may lay her yong, euen shine Altars O Lord*; Psalme 84. 3. Such as are true beleeuers, hauing their vnrigh-
teousnesse forgiven, and their sinne covered, are blessed men; and all their workes as being layed vpon Christs Altar, are a sweet smelling sacrifice to God. But sayth ^c *Augustine*, Hereticks and Infidels in doing glorious acts and honorable deeds, haue no where to lay their yong, and therefore they must of necessitie come to nought; as the fathers of our common Law speake, *Moritur actio cum persona*, their actions are damnable with their persons. He which is poore in spirit is blessed, he which is mercifull is blessed, he which is a peace-maker is blessed. But as our Diuines haue iudiciously noted against the Papists, in all these Beatitudes a lively Faith is presupposed, according to that ^d Apostolicall axiome, *Whatsoever is not of Faith is sinne*. The Saints of God are sealed inwardly with Faith, as it is in our Epistle; but outwardly with good workes, as in our Gospel. To be poore in spirit, to mourne, to be mercifull, are not causes but effects of our iustification, as we commonly speake out of *Bernard*, *Via regni, non causa regnandi*; ^e For the followers of Christ are blessed, not because they be poore in spirit, but because theirs is the kingdome of Heauen, That is the right exposition of the proposition, *Blessed are the poore in spirit*.

Now

Now the kingdome of Heaven in holy Scripture signifieth either the kingdome of ^grace, which is heauen on earth; or else the kingdome of ^glory, which is heauen in Heauen: and both these belong vnto the poore in spirit. ^a Some construe this of the kingdome of grace, because Christ saith expressly, Luke 4. 18. *The spirit of the Lord hath anointed mee, that I should preach the Gospell vnto the poore; hee hath sent mee, that I should heale the broken hearted; that I should preach deliuerance to the captiues, and recovering of sight to the blinde; that I should set at liberty them that are bound.* And I am not come to call the righteous, but the sinners to repentance. And I giue thee thanks O Father Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes. The carnall wise, *Credentes oculo magis quam oraculo*, relie more vpon their five senses then the foure Euangelists; and therefore, ^b because they cannot finde a reason of naturall things, they make to themselves false gods; and because they cannot finde a reason of supernaturall things, they denie the true God. The curious, while they desire to know what they should not, are not able to conceiue what they should; by diuing too much into the subtleties of reason, they forget often the principles of Religion. As wholesome Leues are lost many times in the cases of the Law; so Religion it selfe is lost among Sophisters in the questions of Religion. It was the Serpent that first opened Adams eyes, and enticed him to pricke into the secrets of God. Our care therefore (said ^c Luther) must bee to shut vp our eyes againe, that wee seeke not ambitiously to see more then Almighty God would haue vs to know. Christ would haue vs to bring faith and humilitie to his Schoole, leauing our arguments at home: *Non vult nos esse curiosos & quæristas.* ^d He reiecteth the proud, and giues grace to the humble. The ^e poore receive the Gospell, as it is in our text, *Ther is the kingdome of heauen.*

L

But

f Mat. 3. 2.
Luk. 18. 17.
g Mat. 7. 21.
Acts 14. 22.
h Hierom.
Musculus.
Aretim.

i Mat. 9. 13.

k D. Edes Ser.
Physicke for
the plague.

l *Lpc. com. sit.
de pugna fidei
& rationis hu-
mana.*

m 1. Pet. 5. 9.
n Mat. 11. 5.

o *Enthyen.*
Rupert. 1. 16.
Cairnan. 1. 16.

p *Termes of*
the Law, pag.
 103.

q *Mat.* 25. 34.

r *1. Pet.* 14. 19.

s *In Rom.* 8. 24.
Idem Caietan
in loc.

t *Rom.* 8. 24.

u *Tit.* 2. 12.

x *Coloss.* 1. 23.

y *Heb.* 10. 23.

z *Alfredius*

System. theol.

ib. 3. loc. 17.

a *2. Tim.* 4. 7.

b *Cap.* 23. 8.

c *Iohn* 3. 3.

d *Heb.* 2. 17.

e *Rom.* 8. 14.

f *Apostol.* 7. 9.

g *Apocal.* 4. 4.

h *1. Pet.* 1. 4.

But other expositors vnderstand this of that incorruptible crowne of glorie; for as this world seemes to be made for the presumptuous and proud, so that other only for the humble and meeke. It is *Theirs*, and that in present is, and it is a *kingdome*, and that a kingdome of *Heauen*. According to the tearmes of our common Law, there be two sorts of Free-holds; *A Free-hold in deede*, when a man hath entred into lands or tenements, and is seised thereof actually and really; *A Free-hold in Law*, when a man hath right to lands or tenements, but hath not yet made his actual entrie. Now the kingdome of Heauen is our Free-hold in Law, though as yet while wee liue, wee cannot actually be seised thereof. It is ours, as being prepared for vs by God the Father: It is ours, as being purchased in our behalfe by God the Sonne: It is ours, as being assured to our spirit by God the holy Ghost, *Rom.* 8. 16. 17. We haue now right to this inheritance: *Habemus ius ad rem* (as *Adelancthon* acutely) *nondum in re*. Or as *Augustine*, and other of the Fathers vsually, the kingdome of heauen is ours already: *non in re, sed in spe*. The Scripture saith as much in plain tearmes; Wee are saued by a blessed hope, which is immoueable, without waivering. *Fides inmetur verbum rei, spes vero rem verbi*, *Ro.* 5. 2. Through our Lord Iesus Christ we haue access to faith vnto this grace, wherein we stand and reioyce vnder the hope of the glory of God.

And we may well vnder hope reioyce, seeing our reward (when our fight is finished) is no lesse then a *kingdome*. The Citizens of Tyrus are described by the Prophet *Esa* to haue beene companions vnto Nobles and Princes; but in that heavenly Hierusalem, euery burgesse by his second birth, is the brother of a king, the sonne of a king, and him selfe a king; hauing in token hereof a triumphant palme in his hand, and a golden crowne on his head. And this kingdome is not a fading inheritance, but a *kingdome of heauen*, an immortal

tall

all and euerlasting life. Men on earth haue *Life*, but it is ⁱ full of trouble, and of small continuance, not *eu-
lasting*; the damned in hell haue an *eternall being*, but
because they cannot moue, but are perpetually tied vn-
to their torments, it is not a *Life*, but a death. Only the
^k rich in grace, the poore in spirit shall haue, when this
world hath his end, an *eu-erlasting Life* without end. Tell
O man what thou most earnestly desirest. Is there any
thing thou louest better then life? Is there any life bet-
ter then a blessed life? Is there any blessed life without
hope here, and hold hereafter of euerlasting life? Yet
all these things, and more then I can utter, or you con-
ceiue, are ⁱ prepared and reserued for such as are poore in
spirit, for theirs is the kingdome of heauen.

i Job 14. 1.

k Non licet
pauperes spiri-
tibus, sed spiritu.
Caretan. in loc.

i 1. Cor. 2. 9.

*Preached at Maydston Assises, Iuly 28. 1614. vpon
the request of my much honoured and worthily be-
loued friend and kinsman Sir Anthonie Aucher
Knight, High Sheriffe of Kent.*

Almightie God, which hast knit together thy elect
in one communion and fellowship in the mysti-
call body of thy Sonne Christ our Lord; grant
vs grace so to follow thine holy Saints in all ver-
tuous and godly liuing, that wee may come to
those vnspeakable ioyes, which thou hast prepa-
red for them that vnfaignedly loue thee, through
Iesus Christ our Lord. Amen.

